THE SUMMER SCHOOL OF HINDU RELIGION.

1950 SESSION AT TIRUMALAI.

REPORT.

rganisation :—As it was decided by the Devasthanam Committee that the Summer School should be conducted every year under the auspices of the Oriental Institute, I drew up a scheme and a prospectus for the School for 1950 and submitted it to the Devasthanam Committee for its approval and they were approved by the Committee at its meeting held on 10—2—50. Some slight changes have been made in the prospectus in consequence of the permanent nature of the School. The School was proposed to be conducted for four weeks only but the number of lectures each day was increased from three to four. As the school had gained in popularity and as the Management wanted to extend its benefits to more teachers every year, the number of students to be admitted was raised to 50. In order to offer the opportunity of attending the School to more people, it was also decided that the students who attended the school in a year should not be admitted again. Although the duration of the School was reduced, the students were allowed the stipend of Rs. 50 as the cost of maintenance at Tirumalai was high and as the students in the previous year complained that the stipend was too small for five weeks.

Printed copies of the prospectus were sent to all the Schools in the district and elsewhere and notice was given also through the press about the conduct of the School.

The response from the teachers was more encouraging this year and testified to the need and usefulness of the School. For the 50 seats provided in the School, there were 133 applications. Five seats were reserved for each of the two Devasthanam High Schools and as there were more than five teachers who applied from each of the two schools, the Headmasters were requested to select 5 teachers and send them to the School. Although the full complement of 50 students was selected for admission with some more for the reserve list still many of them did not come and three students who came and joined the school had to discontinue for private reasons. Only 41 students attended the school from the beginning to the end. The names of the students are given at the end of the Report.

The students of the school were accommodated in rooms in the T. P. M. Choultry and the Elementary School building. The teachers who came with families were lodged in the front rooms of the T. P. M. Choultry and those who came without families had their lodgings in the rooms of the Elementary School. The lecturers of the School were mostly given rooms in the Cement Block known as Sriniketanam. A few had to lodge elsewhere for their convenience. The Director of the Oriental Institute stayed at Tirumalai all through the

period of the School in one of the rooms of Sriniketanam and conducted the School.

The School was originally proposed to be conducted in the building of the Devasthanam Elementary School as in the previous year, and the lectures of the first day were delivered there. But as there was a lot of disturbance from the parking of the buses in front of the School, Mr. K. Venkataswami Naidu, the President, wanted the School to be shifted to a more calm place. He selected the Hall to the rear of the Hospital which was set apart for Malaria investigation. From the second day the lectures were delivered in that Hall, all the students squatting on a carpet, in the right Indian fashion. The School building was given to the students for their lodging.

Inauguration :—The School was inaugurated at 4 P. M. on 5th May 1950 in the Vasantotsava Mandapam in West Mada Street by the Hon'ble Mr. K. Madhava Menon, B A., B.L , Minister for Education and Law in the Madras Government. The Minister was received at the Mantapam by Sri K. Venkataswami Naidu, B.A., B.L., the President, Sri P. V. Ramanujaswami, M.A., the Director, Sri C. Anna Rao, B.A., the Commissioner, and Sri C. Ramaswami Reddi, B.A., the Peishkar and conducted within where the students were assembled. After prayer by C. Chaudappa, Sri K. Venkataswami Naidu, welcoming the Minister, explained in detail the origin of the School under the auspices of the Oriental Institute. In the course of his welcome address he first referred to the

schemes of the Devasthanam for affording facilities to the pilgrims visiting the shrine from far and near. Then he referred to the different renovation works undertaken and contemplated by the Devasthanam, and said it was one of the primary duties of the Management to restore the temples to their original splendour. He then gave an account of the educational and charitable Institutions maintained by the Devasthanam and their necessity and usefulness. He thanked the Hon'ble Minister for accepting the invitation to open the school and requested him to inaugurate it. Sri P. V. Ramanujaswami then read a short report on the conduct of the School in the previous year and that year and showed that it had increased in popularity, which showed that there was real demand for such a school to develop the character of the future generations. He then said that the location of the school at Tirumalai was an appropriate idea as it added to the moral and spiritual effects of the School. He thanked the Hon'ble Minister for condescending to come and inaugurate the School.

Then the Hon'ble Minister, Mr. K. Madhava Menon, inaugurating the School, first paid a compliment to the Devasthanam for the various useful works and valuable institutions maintained by it. He then said that Tirumalai was not only an ideal place for a Religious School but for such a Rural University as was envisaged in the Report of the University Commission under the Chairmanship of Sir S. Radhakrishnan. He then congratulated Sri K. Venkataswami Naidu and the Devasthanam for starting the school of Religion, in as much as the Govern-

ment could undertake such schemes, being wedded to the policy of absolute neutrality in matters of religion. He hoped that the school inaugurated by him would infuse a spirit of spirituality and discipline in the students who attended it and wished it all success.

Sri P. V. Ramanujaswami then read messages wishing the School success received from Sri V. V. Srinivasa Iyengar of Madras, the Hon'ble Sri M. Bakthavatsalam, Sri G. Venkata Reddi, Mahamahopadhyaya K. S. Krishnamurti Sastri, Sri Ravi Manickam and the Hon'ble Sri C. Perumalswami Reddiar. These messages are given at the end of this Report.

The function came to a close with a vote of thanks by Sri C. Anna Rao. Copies of the time-table were then distributed to the students.

Regular lecture work commenced in the School from the next day.

Course:—As in last year, distinguished scholars who were specialists in their fields of study delivered instructive lectures in an interesting manner on the various subjects included in the scheme of the School. The names of the different scholars who delivered lectures and the subjects of the lectures, the languages in which they were delivered and the number of lectures on each subject are shown in the following table.

1. Sri P. N. Srinivasachari, M.A.

Essentials of Hinduism ...	English	1
Spread of Hnduism outside India.	do.	1

No.		Author / Title	Language	
2.	Sri	T. Srinivasa Raghavachari, B.A. Ramayana ...	English	3
3.	,,	G. T. Gopalakrishna Naidu Tirumalai ; Topography and Town-planning ...	do.	1
4.	,,	K.S. Ramaswami Sastri, B.A.,B.L. Bhagavadgita ...	do.	3
5.	,,	P. Sambamurti, B.A., B.L. Devotional Composers ...	do.	3
6.	,,	Swami Adidevananda Ramakrishna and His spiritual Experiences ...	do.	1
		Vivekananda and the Ramakrishna Mission ...	do.	1
7.	,,	A. Venkataramana Dikshitar Vaikhanasa Agama ...	Telugu	3
8.	,,	Kesava Gopala Bhattar Pancharatra Agama ...	do.	2
9.	,,	K. Somasekhara Sastri Advaita Philosophy ...	do.	3
10.	,,	S. Satagopachariar Tiruppavai ...	Tamil	1
11.	,,	C. M. Ramachandra Chettiar, B.A., B.L. Religion and Secular state ...	English	1
12.	,,	B. V. Krishna Rao, M.A., B.L. Saiva Kshetras ...	do.	1
13.	,,	R. Ramamurti Sarma Tirumalai, Kshetra and Tirthas.	Telugu	3

14.	Sri	A. Bhuvaraham Pillai		
		Nammalvar ...	Tamil	4
15.	„	A. T. Ramanuja Tatachary		
		Religion—Hindu religion ...	do.	2
16.	„	D. T. Tatachary, M.O.L.		
		Mahabharata ...	English	3
17.	„	V. Prabhakara Sastri		
		Vaishnavism in Telugu literature	Telugu	3
		Annamacharyulu ...	do.	1
18.	„	P. Ethiraja Ramanujaswami		
		Vaishnava Kshetras ...	Tamil	2
19.	„	T. M. P. Mahadevan, M.A., Ph.D.		
		Influence of Hinduism on the West ...	English	1
20.	„	T. Viraraghavachari		
		Visishtadvaita Philosophy ...	Tamil	3
21.	„	S. Krishnaveni Ammal		
		Peria Alvar ...	do.	2
		Andal ...	do.	2
22.	„	V. D. Krishnaswami, M.A.		
		Prehistoric background of Hindu Religion ...	English	2
		Preservation of sculptures in Temples ...	do.	1
23.	„	P. Sankaranarayana Aiyer, M.A.		
		Hindu view of Life ...	do.	1
		Misconceptions about Hinduism.	do.	1

24. Sri	S. Ramasubba Sastri			
	Puranas—Saiva Puranas	...	Tamil	[illegible]
25. „	S. Gopalakrishnachar			
	Dvaita Philosophy	...	Telugu	2
	Vaishnava Puranas	...	do.	2
26. „	T. P. Palaniappa Pillai, B.O.L.			
	Saiva Saints	...	Tamil	3
27. „	S. Satchidanandam Pillai, B.A.			
	Saiva Philosophy	...	English	3
28. „	N. Venugopala Naigar, B.A., B.L.			
	Religion and Science	...	English	1
29. „	K. C. Varadachari, M.A., Ph.D.			
	Modern Religious Movements	...	do.	3
30. „	T. V. Mahalingam, M.A.			
	Temple Architecture	...	do.	3
31. „	T. Ramakrishna Iyengar			
	Tirumangai Alvar	...	Tamil	4
				80

It was originally intended to have 96 lectures this year in the School at the rate of four lectures per day but owing to the unexpected absence of some lecturers who accepted the invitation on the days fixed for their lectures at their own choice, the full number of lecture could not be delivered in the School.

In addition to the above lectures the President, of the T. T. Devasthanams Committee, Sri K. Venkata-

swami Naidu, showed his interest in the School by delivering one lecture himself on the Hymns of the Alvars.

As there were several teachers from the Chandragiri High School attending the School of Religion, they proposed to go to Chandragiri on excursion in the evening on Saturday the 20th May and return in the evening on Sunday the 21st. So at their request no lectures were arranged in the evening on the 20th May.

The lecturers were requested to send in advance synopsis of their lectures in not more than 200 words for each lecture and almost all of them complied with the request. The summaries of the lectures were printed and distributed in advance among the students to help them to follow the lectures and to recapitulate them afterwards. These summaries are printed at the end of this report for the information of the public as to the nature and scope of the lectures.

Weekly reports of the lectures delivered in the School were sent to the Commissioner for his information.

All the Devasthanam Publications, including those of the Institute, were placed in one of the rooms in the School building where the students lodged, to form a small temporary library for the use of the students of the School of Religion.

One special feature of the School this year must be noted here. The students subscribed one Rupee each and in the evening on the 31st May 1950, *i.e.*, the day previous to the closing day of the school, they got Garudotsavam

of the God conducted on Golden Garudavahanam. The God was taken in procession along the four streets round the temple and the students were gratified to find that the President, the Commissioner and the Peishkar of the Devasthanam were kind enough to join the procession all through.

Another special feature this year was that the lectures of Sri V. D. Krishnaswami, Curator of the Fort Museum, Madras on the Prehistoric background of Hindu Religion were illustrated by lantern slides.

Close :—The closing function was held at 10 A.M. on 1–6–1950 immediately after the last lecture was over. The President of the Devasthanams Committee, Sri K. Venkataswami Naidu and the other members, Messrs K. Bhashyam Aiyangar, G. Venkata Reddi, K. Kulasekhara Das, M. Doraikannu, and V. S. Thyagaraja Mudaliar, the Commissioner Sri C. Anna Rao, and the Peishkar Sri C. Ramaswami Reddi came to the meeting one after another. The Director, Sri P. V. Ramanujasvami welcomed the guests and requested Sri V. Bhashyam Iyengar to preside and conduct the function. After prayer by Sri Chaudappa, a student of the School, the President delivered, his introductory speech in Tamil. He said that during the last 50 or 60 years there had come over a change in the outlook of the people and they had been turning more and more materialistic ; Religion was receding to the background in their minds. Belief in God, he said, was decreasing day by day and people were busy only about the things of this world, running in motor cars and speculating in trade. The study or recitation of the Purāṇas and the

conduct of Hari Kathas, he said, were still practised in some towns and villages but they appeared to be only informational and not to have any effect upon the mind and conduct of the people, as they used to do in former days. All this change, he said, was due to the influence of the West on us. He was afraid, he said, that it would lead to some catastrophe. It was absolutely necessary, he said to change the mind of the people and infuse faith (*Śraddha*) and devotion (*bhakti*) in the people which would give a new orientation to their conduct. Religion would give, he said, spiritual power to our conduct. But religion, he warned, should not be allowed to become a factor in creating dissensions in the community. Dvaita, Advaita and Visishtadvaita should not lead to sectarianism and mutual hatred but should be taken in their academic value and guided by it. It was only Schools like this, he said, that could develop such a spirit and were useful in that way. He congratulated Mr. K. Venkataswami Naidu for his idea of starting the School of Religion at Tirumalai under the auspices of the Devasthanam. He exhorted the students to carefully think over and put into practice in their daily life what they had learnt here ; and make others religiously minded like themselves. He wished the students a bright and prosperous future.

Then the Director, Mr. P. V. Ramanujasvami, read a detailed report on the progress and conduct of the School. He said that the school was attaining popularity and that the session of 1950 was decidedly more encouraging than that of 1949. While the school consisted of only 19 students in the previous year, it

attracted 41 students this year. While only 12 scholars participated in giving lectures in the previous year, twice that number were kind enough to come and deliver lectures. In all 81 lectures were delivered this year as against 79 last year. While the lectures in the last session dealt with subjects of wider scope, those this year were restricted in their subjects. This was effected by introducing new topics in the scheme. The duration of the school was reduced from 5 weeks in the previous year to 4 this year but the number of lectures on each day was increased from three to four. Another distinguishing feature this year was the introduction of lectures on the Prehistoric background of our religion illustrated by lantern slides and photographs. The Director congratulated the students on the opportunity they obtained for residing on the hill for nearly a month and for the facilities for the *Darsanam* of the God. He complimented them on their pious *kainkarya* of conducting the *Garudotsava* of God on the last day of the school as a mark of their devotion. In conclusion he thanked the members of the Management for their co-operation in conducting the school and the students for their enthusiasm to attend the school and make it a success. (For the full-text of the Report, see Appendix IV)

Sri K. Venkataswami Naidu, President of the T. T. Devasthanams Committee then delivered the Valedictory address. He said that the School in the first instance served as a change in their monotonous daily work and made them vigorous and fresh to renew their duties. It would also, he said, make them think and contemplate on

the problems of life after they went home. The composition of the school itself, he said, would lend a cosmopolitan tinge to their outlook. The atmosphere of the school itself at Tirumalai must have infused fresh vigour into them. He asked the teacher-students to create enthusiasm in the boys in their charge. He exhorted them to try to spread the knowledge that they had acquired here. He asked them to form themselves into a mission—the Srinivasa mission—and try to propagate the religion of Srinivasa. He advised them to go into every nook and corner and spread the religion and thus become the torch-bearers of Srinivasa cult. He congratulated the students on their service of Garudotsava to God and styled it as their first step towards the continuous service to God. He thanked the Members of the Devasthanam Committee for sanctioning the conduct of the school and expressed the hope that, God willing, the school would develop into a college. He said that he was of opinion that Tirumalai was a proper place to start a Rural University as envisaged in the Report of the Universities Commission appointed by the Government. He concluded his address by reading out some verses on God Venkateswara by our ancient Alvars.

Certificates were then distributed by the President to the students to show that they attended the School of Religion and had the benefit of the lectures delivered in it. The Director then announced to the students that the notes of lectures taken by the students might be handed over to him or sent to him later for examination to decide the prizes for them.

Mr. C. Venkata Reddi of Bezwada who was staying in Tirumalai for 40 days and who was a great philanthropist then made a short speech. He spoke on the necessity and usefulness of the School and hoped the students would be benefitted by it. He exorted the students to practise service to elders, purity, truth and kindness to all without running after desires and wealth.

Then the following students of the School spoke for a few minutes each expressing their gratitude to the Management for conducting this useful School, and for affording them several facilities while they stayed there.

1. Mr. T. S Akkarakani Aiyangar.
2. „ G. Tiruvengadiah.
3. „ S. Muniratnam Chetti.
4. „ M. Venkatachalapathi.

The Commissioner of the Devasthanams, Mr. C Anna Rao, B.A., then proposed a vote of thanks to the President of the function. He exorted the students to fulfil the expectations of the President by forming the mission of Venkateswara and being the torch-bearers of our religion. He advised them to be always Srinivasa-minded.

Nine students of the School submitted their notes of lectures for examination. The Director scrutinised the notes and decided that the notes maintained by the following two students were full and neat and deserved prizes in the order of merit shown below.

1. Mr. T. Ahobilachari.
2. „ V. R. Narasimhachari.

Devasthanam Publications of their own choise, and of the value of Rs. 15 and 10 were presented to them.

The Director takes the opportunity of once again expressing his gratitude to the administrative heads of the Devasthanam for their co-operation, assistance and encouragement in conducting the School.

TIRUPATI, 26—2—51 — P. V. RAMANUJASVAMI, M.A.

Director.

APPENDIX II.

List of Students of the School.

1. D. S. Anjaneyan, S.S.L.C., Teacher, under District Board, Damarapakkam, (N. A.)
2. Abaji Venkat Rao, Matriculate, Head Master, A.C.C. Works School, Shahabad (Deccan)[1]
3. K. G. Srinivasan, S.S.L.C., Assistant teacher, Board High School, Vriddhachalam
4. T. K. Tiruvenkatachari, S.S.L.C., Teacher, Board High School, Kamalapuram (Cuddapah)
5. K. Rajaseshagiri Rao, B.A., Hindi Pandit, Andhra Jateeya Kalasala, Masulipatam (Krishna)
6. S. G. Venkata Raghavacharyulu, B.A., B.Ed., Teacher, Noble High School, Masulipatam (Krishna)
7. V. Rama Narasimhacharyulu, Intermediate, Teacher, Hindu Elementary School, Budampad (Guntur)
8. P. C. Kalyanasundaram, S.S.L.C., Teacher, D. R. Secondary School, Kanchipuram (Chingleput)
9. V. S. Krishnaswami, B.A., L.T., Head Master, D. R. Secondary School, Kanchipuram (Chingleput)
10. T. Tatadesikan, S.S.L.C. Teacher. D. R. Secondary School, Kanchipuram (Chingleput)
11. P. R. Krishnaswami Rao, S.S.L.C., Teacher, Board School, Sholinghur (N. A.)

1. Discontinued from the second week of the School.

12. K. Venkata Subbarama Raju, S S.L.C., Assistant Teacher, Board High School, Piler (Chittoor)

13. C. Chaudappa, S.S.L.C., Teacher, Board High School. Piler (Chittoor)

14. K. Subrahmanyam, S.S.L.C., Vidvan, Telugu Pandit, B. Z. High School, Chittoor (Chittoor)

15. V. Y. D. Krishnamachari, S.S.L.C., Head Master, Board Elementary School, Pakala, (Chittoor)

16. A. Pattabhirami Reddi, B.A., B.Ed., Assistant teacher Board High School, Chandragiri (Chittoor)

17. R. Venkata Narasimhulu Chetti, S. S. L. C., Vidvan, Telugu Pandit, Board High School, Chandragiri (Chittoor)

18. P. Krishna Reddi, S.S.L.C., Assistant, Board High School, Chandragiri (Chittoor)

19. G. Tiruvengadiah, S.S.L.C., Vidvan, Telugu Pandit, Board High School, Chandragiri (Chittoor)

20. N. Ramakrishna Reddi, S.S.L.C., Teacher, Board Elementary School, Mittapaliam (Chittoor)

21. T. Srinivasa Rao, S.S.L.C., Vidvan, Telugu Pandit, Board High School, Puttur (Chittoor)

22. B. Ranga Reddi, Vidvan, Telugu Pandit, P. M. High School, Renigunta (Chittoor)

23. T. Ahobilachari, S.S.L.C., Headmaster, T.T.D. Higher Elementary School, Tirumalai (Chittoor)

24. I. Suryanarayana, B.A., B.Ed., Assistant D. H. High School, Tirupati (Chittoor)

25. K. Srirangachari, B.A, B.T., Assistant, D. H. High School, Tirupati (Chittoor)

26. T. Varadadesikan, S.S.L.C, Assistant, D. H High School, Tirupati (Chittoor)

27. T. S. Akkarakani Aiyangar, S.S.L.C., Tamil Pandit, D. H. High School, Tirupati (Chittoor)

28. N. Ethirajan, S.S.L.C., Student, 89, Swami Naicker Street, Chintadripet, Madras.[2]

29. S. K. Jagat Prasad, Intermediate Student, 40, Singanna Chetti St., Chintadripet, Madras.[2]

30. T. Deenadayalu Naidu, Telugu Pandit, Pachaiyappa's College School, G. T. Madras.

31. S. Muniratnam Chetti, S.S.L.C., Sanitary Inspector, Corporation of Madras.

32. C. J. Kuppuswami Chetti, M.A, L.T., Pachaiyappa's College School, G. T., Madras.

33. J. Ganapati Mudaliar, Pachaiyappa's College School, G. T., Madras.

34. M. Venkatachalapathi, S.S.L.C., Suryanamaskaram Instructor, S. V. O. College, Tirupati (Chittoor)

35. B. S. Setumadhavachar, Teacher, Sir M. Ct. Muthiah Chettiar High School, Purasawalkam, Madras.

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2. Discontinued from the third week of the School.

36. K. Ramachandra Rao, Teacher, Sir M. Ct. Muthiah Chettiar High School, Purasawalkam, Madras.

37. R. Manickam, S.S.L.C., Teacher, S. M. D. H. High School, Vellore (N. A.)

38. P. B. Krishnaswami, B.A., L T., Teacher, Board High School, Chittoor (Chittoor)

39. O. Siddiah, S.S.L.C., Assistant, Board High School, Chandragiri (Chittoor)

40. T. S. Subrahmanyam Chetti, S.S.L.C., Physical Training Instructor, Board High School, Chandragiri (Chittoor)

41. P. Narayanudu. S.S.L.C., Teacher, Board High School, Chandragiri (Chittoor)

42. N. Muni Reddi, Teacher, Board High School, Chandragiri (Chittoor)

43. C. Venkata Reddi, S.S.L.C., Diguvareddivaripalli, Chandragiri (Chittoor)

44. T. M. Nadamuni Chetti, S.S.L.C., Chandragiri, (Chittoor)

44 Students came but

3 left in the middle, and so

41 attended throughout.

SUMMER SCHOOL, 1950.

REPORT

BY

PROF. P. V. RAMANUJASVAMI. M.A.,

Director, Sri Venkatesvara Oriental Institute, Tirupati.

As the person who conducted the School last year and as one who was entrusted with the responsibility of conducting the same this year, I think I may tell a few words about the School. The School is a unique one in our country and it is in the fitness of things that the Committee which has been entrusted with the management of one of the biggest religious institutions in India should run a school for the propagation of the Religion based upon the Deity who resides in the Temple. No other kind of expenditure of the income of the temple can be more justifiable. Further no other kind of education can shape the character and conduct a mankind and in these days of moral delinquency, such an education is absolutely necessary to ameliorate mankind. It is absolutely necessary that we should become religious at least once a year to shape our life. Only yesterday we have read in the papers that some of the New Yorkers, afraid of the trend of the times, have decided to become week-end-monks from Friday evening to Sunday evening. These men have realised that science has become a Frankenstein Monster of the laws of morality. They have learnt that prayer and meditation can do wonders for one's peace of mind. And if Americans, who are very business-like, think of becoming religious

once a week, I think we can afford to become so at least once a year. The credit of starting this school goes to the present President of the Committee. Sri K. Venkataswami Naidu and all Hindus must be grateful to him for the venture.

Last year in my closing report of the School, I expressed the hope that the School would be revived this year with increasing strength. I am glad to state that my prophecy has been more than fulfilled. The school started with twenty students last year and this year it has re-appeared with fifty strong. Last year there were only about thirty applications for admission into the School but this year we have four times that number. This shows that the school has been welcomed by the public and has gained in popularity. I pray to god Srinivasa to bless the school and make it more and more popular in future years.

The School has gained strength in another manner. Last year we had only fifteen lecturers to treat the different subjects and some lecturers had to deal with more than one subject. This year we have been able to secure nearly thrice that number and most of the lecturers will deal with only one subject in which they have specialised. Thus we have greater variety of subjects this year than last year. I am very grateful to them and thanked them all for accepting my invitation. This also shows that the school has gained in popularity.

The School has been fortunate this year to enlist the sympathy of the Government as the Hon'ble Sri K. Madhava Menon, B.A., B.L., Minister for Education and

Law in the Madras Government has accepted the invitation to inaugurate it We are very grateful to him and I take this opportunity of thanking him also for doing so on behalf of the Management and the Institute under the auspices of which the School is being conducted. The Institute has been started for the resuscitation of our ancient culture and for carrying on research in it and it is but proper any programme for the revival and revitalization of parts of our culture should form an extension of its activities.

Although it forms an extension of the activities of the Institute, the Management decided to conduct it here in the vicinity of the temple. The object of the School is to instil a spirit of religiousness in the minds of the people and thereby make them more spiritually and morally minded and for this purpose, no place is more fitted than this Hill, in the immediate presence and grace of the presiding God of the same. Our minds will be always on God Srinivasa so long as we are on this Hill and they will be fit receptacles of religious thought only when they are fixed on him. For these reasons we cannot but appreciate and approve of the decision of the Management about the venue of the School.

The School was mainly started for the teachers of Devasthanam Schools but teachers from other recognised Schools have also been admitted to the benefits of the instruction. I am glad to note that not only Devasthanam teachers but also those from outside Schools have applied in large numbers this year. More teachers from different schools in this district and also in such distant districts as Krishna and Guntur have also been admitted. I must

here sound a note of warning to the teachers who have come to this School. Last year, it being the first year of the School, a certain amount latitude and some concessions were shown to the teachers attending the School. I would request you all to realise that it may not be possible to show such latitude and concessions this year. I hope that you will free me from embarassment by co-operating with me by strictly conforming to the terms of the School. There is one advantage to you this year. For four weeks fixed for the School this year you will be allowed the same stipend which was granted to the teachers who attended the school for five weeks last year; but I would request you to bear in mind that the amount of stipend will be reduced proportionately to the number of days you attend the school.

In conclusion I thank you for coming in greater numbers to attend the School and make it a great success. I offer you a hearty welcome. I have also to thank the Hon'ble Minister of Education for coming all the way from Madras amidst his onerous duties to inaugurate the school and add lustre to it. I must also express my gratitute to all the Devasthanam officials for affording me all the facilities for organising the School. I cannot but thank the public for gracing this occasion at our invitation.

REPORT

On the working of the Summer School of Hindu Religion 1950.

BY

PROF. P. V. RAMANUJASVAMI, M.A.,
Director, Sri Venkatesvara Oriental Institute, Tirupati.

On the eve of the closing of the present session of the Summer School of Hindu Religion, I think you all expect me, as the man who conducted it, to report on the working of the same.

You all know that the School was started last year (1949) and that this is the second session of the School. The present session is in many respects an advance over the previous one. The last session being the first, it did not acquire as much publicity as was desirable and so did not attract many teachers. This year the response from the teachers has been very satisfactory. Last year only twelve scholars participated in the School by delivering lectures while this year 24 scholars were kind enough to take part in its activities. This is another sure sign that the School is receiving recognition and that the public is realising its importance and necessity. Again last year owing to the paucity of lecturers, the subjects had to be chosen and dealt with in a comprehensive manner, like systems of Philosophy, Indian Philosophy, Vaishnavism in Tamil litarature, Agamas, Saivism and so on. But this year, as several scholars have responded to our invitation to co-operate with us, we could include in the

scheme subjects with restricted sphere, like Advaita Philosophy, Visishtadvaita Philosophy, Dvaita Philosophy, Hindu Religion, Hindu way of life, Vaishnava Saints separately like Perialwar, Andal, Nammalwar Tirumangayalwar, Vaikhanasa and Pancharatra Agama separately, Saiva hymnists and Saiva Philosophy and so forth. This is decidedly an advance in the development of the School. In addition to this some new subjects have been added in the scheme which did not find a place in it last year. Thus for instance, you have listened to the life and greatness of devotional composers like Annamacharyulu, Purandara Doss, Thyagaraya, Gopalakrishna Bharati. You have also heard about Sri Ramakrishna and his spiritual experiences. You have also been informed of the traditional origin and history of other places of pilgrimage besides those of this Venkatachala. You had also very interesting lectures on the origin and development of man in this world and the pre-historic basis of his religion, illustrated by lantern slides. Above all you had a lecture on religion and the secular state—the topic of the day. Such variety of subjects must have interested you and provoked your thoughts in different ways.

Not only with regard to its content but also on its formal side this session of the School must be considered to be more fortunate than the last one. This year's session had the honour of being initiated by the Deputy President of the Legislative Council, Sri K. Venkataswamy Naidu, and inaugurated by the Minister of Education and Law, Sri K. Madhava Menon, while last year's

session was inaugurated by the then Commissioner of the Devasthanams, Sri B. Veeraswamy Naidu, in a modest manner. Further, as you all know, this session is more than twice as strong in its strength as that of last year, for the strength of the School this year is forty-one while it was only nineteen last year. In this connection I may say that it is a matter for slight regret that out of the selected teachers for admission as many as sixteen stayed away on account of some inconvenience or other.

The object with which this school was started was, as you all know, to present a correct exposition of the main tenets of the Hindu Religion to the teachers and their dissemination as well as the creation of a religious or moral atmosphere in Schools and Colleges. It cannot be gainsaid that the want of such an atmosphere in schools and colleges brought about in recent years by the so-called neutrality in matters of religion and religious instruction on the part of the Government and the managements, is mainly responsible for indiscipline in the students and want of sufficient respect on their part towards the teachers and consequent decline in the general standard of education. For, as two red-hot pieces of iron alone can be welded, it is only when the two hearts are teaming with love and respect towards each other, that there can be a flow of knowledge from the one into the other. This fact must be brought home to the present generation of students.

Last year the School was intended to be conducted for six weeks but was finally held only for five weeks.

But even the duration of five weeks has been found to be too taxing for the teachers during their vacation which usually extended only to six or seven weeks and so it has been reduced to four weeks this year, without the reduction of the privileges extended to you; and in this respect, I think, you are more fortunate than your predecessors. But in order that there may be no reduction in the quantity of instruction imparted, the number of lectures has been increased from three to four per day. In this way it was expected that the number of lectures delivered in the School would be 96 in all but owing to the unexpected absence of certain lecturers who had accepted our invitation but were prevented from coming here just at the proper time, the number of lectures actually delivered came to only 81. Of these 37 were delivered in English, 25 in Tamil and 19 in Telugu. The percentage of lectures in the different languages works out to be 45·7 for English 30·8 for Tamil and 23·5 for Telugu. Last year the figures were 70·6 for English, 18·6 for Tamil and 10·6 for Telugu. This is as it should be; for however essential English may be considered to be now, it has gradually to yeild room to the Indian languages; and I expect and hope that the percentage will be equal for the three languages next year. I may also remind you, Gentlemen, that a knowledge of English is not absolutely necessary for acquiring proficiency in our philosophy and sciences and there are eminent scholars in our languages who have not cared to learn English. If we are to be benefitted by their erudition, it must be only through the languages known to them.

and not otherwise. If we elect only English, we miss a great deal that can do good to our body and soul. I know that some of you who do not know Telugu or Tamil have missed a great deal; but on that account you should not be jealous of others but should try to equip yourselves to get the maximum benefit from the School. That is why, I may inform you, a knowledge of at least three languages was required of those who wanted to join the School.

You have been separated from your relatives and friends and staying here, some singly and others with families, on this holy Hill for the last four weeks and you will be naturally anxious to return to your homes. But you have gained, I believe, much experience during this short period and your religious ideals must have taken new shapes. Surely I for my part feel so. I have been listening to all the lectures with you as one of the students and I must be highly grateful to you and the management for affording me such an opportunity. But for this school, I would never have had the fortune of listening to lectures like these continuously for four weeks. You must be still more fortunate for being paid to hear the disquisitions.

Not only the temple here but also the Hill on which the temple is situated is considered to be holy by our people. In olden days our people, devotees, have pined to be able to live on this Hill in the daily presence of the God; nay they were even prepared to be anything, if only they could be permitted to stay on this Hill. In such a case do you not consider yourselves as most fortunate in

being given the opportunity to stay on this Hill for four weeks. And you had the Darsanam of the God every day, surely once, if even twice or thrice some days. In this, I must tell you, you are more fortunate than your predecessors of last year. Such general concession to allow the lecturers and teachers of the Summer School for Visvarupa Seva through a special gate was not granted last year. You were also afforded the facility of serving the God by repeating the Suprabhatam every day by supplying you with copies of the Stotram free of cost. If you believe in our religion, if you have belief in the grace of God, if you believe that the blessing of the God can be secured by praising him in all sincerity, and if you have the belief that we acquire merit by the blessing of God alone, then you must have accumulated a lot of merit by staying here all these deys in the manner in which you have done. You may take this as the best return for your stay here leaving your homes, if not anything else. I value this more than all the valuable lectures that you have been listening to. I believe you have in addition scored a point over your predecessors in the School. As if to make sure of the grace of God or acquire more of it, you have got the service of Garudotsavam done to Him and I am glad to note that you have already started thus to put into practice your firm belief in the importance of service or *Kainkarya* to Him. Your action is commendable and may God ever help you in your approach to Him and grant you the courage to uphold and proclaim His Grace to the world. You will be presently given certificates showing that you attended the lectures

delivered in the School and these will demonstrate your sincere eagerness to obtain the grace of God.

Gentlemen, you have been listening to valuable lectures on various topics connected with our religion. You have been acquainted with the essential principles of the three systems of our Vedanta—Advaita, Visishta-dvaita and Dvaita—, with the teachings and eperiences of our great Alwars—Peria Alwar, Andal, Nammalwar and Tirumanga Alwar, you have been taught all that can be learnt from our Puranas and Epics - Mahabharata and Ramayana and the Bhagavadgita -, and you have been informed of the greatness of important temples in our country - Tirumalai, Srirangam, Kanchipuram and Tiru-vallikkeni. Certain subjects though not directly included in religion but connected with it, like the Agamas, Archi-tecture and Music, have also been dealt with. All these subjects have been treated by eminent scholars who have made special study of them and it must have been very edifying and elevating to you to hear to their disquisitions. I need not appeal to you to assimilate all that you have heard here and make the best use of it by translating it in your daily life but also making use of it in your profes-sional work. You have been entrusted with the very pious and responsible work of shaping the soft minds of the young folk and they will take such shapes as you give them. So it is upto you to provide them with the right mould to cast them in. Your endeavour must be to purge their minds of the evils of Godlessness and immorality and make them God fearing and moral in their conduct. In that way you have to save the coming generation from

the clutches of the devil of atheism and make them worthy sons of Bharatavarsha which has been the home of saints and sages of old, who have realised God and whom the God had blessed with his mercy.

Gentlemen, it has been a very trying task for me to plan and conduct the School. Although most of the scholars whom I addressed were kind enough to co-operate with me and agreed to come and deliver lectures, still the demands they made on me as to time were of such a nature that they were very difficult for me to satisfy. They were requested to notify the time suitable to them to come here and deliver the lectures as soon as they accepted my invitation, in order that I might arrange their lectures on the dates suitable to them. The difficulty was that they themselves were not sure of the time suitable to them. They very frequently changed their times and asked me to change the dates more than once. I was receiving modifying letters almost on alternate days and sometimes even on successive days. The effect was that frequent changes had to be introduced in the order of the lectures, even after the time-table had been printed and distributed to the students and sometimes even after the arrival of the lecturers here. This might have caused some inconvenience to you and if so I would crave your indulgence and request you to realise that it was entirely out of my control and I could not help in the matter.

It has been suggested that the name Summer School is not consistent with the dignity of the persons comprising it and that a more dignified name should be given to the institution. I may submit that the name School does

not always cannote an Elementary School or a pial school. A school can as well be a post graduate School. You have for example, the London School cf Oriental studies and School of Economics, in which post-graduate students get their training. I would therefore request you not to consider School as a derogatory term, but as a term quite appropriate to the function of the institution.

It has been our endeavour to make your stay here, however short it may be, as confortable as possible to you by offering you every possible facility. I may tell you from personal experience that more facilities were afforded to you than to your predecessors with regard to accommodation and entrance into the temple. The innovation this year is, that you have been provided with a small library consisting of the Devasthanam publications for your reference when you have leisure to do so. But still there may be some shortcomings on our part and if so I would request you to put up with them as part of your tapas on this holy hill which will elevate you, not lower you for the suffering.

The School, you all know has been formally inaugurated by Sri K. Madhava Menon on 5th May 1950 and it will be closed to day but only to re-open again next year with redoubled vigour. I offer you my hearty blessings for coming to form the School and make it a success. Sri K. Venkataswami Naidu, B.A., B.L., M.L.C., Deputy President of the Legislative Council has kindly consented to deliver the Valedictory address to you. It is bound to contain good advice to you. Hear his advice intently and try to act up to his expectations. You may know

that this School is the work of his making and he will be immensely gratified to see the success of the same; and the success of the School can be measured only by the way in which the teachers who were trained in it conduct themselves. I would appeal to you to make yourselves worthy of the aspirations of the School, worthy of the Devasthanam that has enabled the School to be conducted, worthy of the God who presides on this Hill and who guides our School and our destinies. It has been suggested that the School should be conducted in Tirupati and not on this Hill. But I am of opinion that a really religious atmosphere can be attained only on the Hill here in the immediate presence of the God and not in Tirupati at the foot of the hill, away from the God. When we are on the Hill, we will always be thinking of God and our mind will be always on Him; we have no distractions here. It is only such a place that is congenial to the practice of religion, and not one which reminds us of everything else except God.

Gentlemen, I have already taken much of your time and I do not like to take any more of it. I have only to thank the members of the management, for the co-operation and assistance that they have tendered me in running the School successfully. I have already spoken to you about the interest that the President is taking in the School and I will repeat it, by using a Mathematical phraseology, that the President and the School form a perfect identity. I must specially offer my gratitude to the Commissioner Sri C. Anna Rao B.A., for the keen interest he has taken in the School and for the ready help

that he has been giving, by his staying on the Hill here the major part of the time. I must also thank the Peishkar, Sri C. Ramaswamy Reddy B.A., for his co-operation and help in conducting the School and also in securing an eminent lecturer for it. I must also express my gratitude to the Parpatyadar, Sri R. Parthasaradhi Rao for affording all facilities for convenient Darsanam of the God both to the lecturers and teacher-students of the school. I must also thank the teacher students of the School for their sympathy to me and enthusiasm to make the School a success. I thank you all, Gentlemen, for giving me a patient hearing.

MESSAGES.

From :—

SRI V. V. SRINIVASA AIYANGAR, B.A., B.L.,
Advocate, P. T. MADRAS.

My Dear Anna Rao,

Many thanks for your kind intimation and invitation regarding the inauguration of the Summer School of Hindu Religion on the hill at Tirupati tomorrow. Having been all in my life a humble devotee of Hindu Religion and Vedantic philosophy, it has given me great pleasure to find this new institution of lectures and discourses so characteristic of the present management. In fact I was speaking with my friend and your president Mr. K. Venkataswamy Naidu, that how glad I should be to be present to witness not only the inauguration but also to listen to the discourses by eminent scholars. I am also delighted to notice that the inauguration of the school is to be by my esteemed friend, the Hon'ble Mr. Madhava Menon, who, as Minister of Law and Education, is therefore even officially entitled to speak of the law of Dharma and of Education in Vedantha. Much as I should like to be there, I am feeling miserable that I shall not be able to give myself the pleasure of being present on account of various reasons. I wish the inauguration and all the

other functions connected with the Summer School, brilliant success.

While I am thus appraising such an annual educational experiment on the Lord's Hill, it seems to me I might also take the liberty of suggesting to the authorities, the desirability of publishing for the enlightenment and edification of the English educated public, young and old, not only in this country but also elsewhere, brochures under the auspices of the institute bearing mainly on the ideals, principles and practices of Hindu Dharma and Vedantha.

With kind regards,
Yours sincerely,
V. V. SRINIVASA AIYANGAR.

From :—

K. S. KRISHNAMURTI SASTRI,
MADURA.

Dear Sir,

Your kind invitation to me to be present at the inauguration of the Summer School of Hindu Religion at Tirumalai, has been duly received by me.

The instruction imparted in the school is one of the most useful of the services Sri Venkateswara Oriental Institute will render the society in the development of religious culture. The school, though for a short period, is a nursery in which the seeds sprout and will for a long time grow, planted in various places and yield amply.

I congratulate all of you for having called in the Hon. Sri K. Madhava Menon, B.A., B.L., Minister for Education and Law to commence the institution. In him we have a real pillar of support to Sanskrit Language and Literature and our religion and culture.

I am sending my earnest prayers to the Lord of the Seven Hills for successful celebrations and for a fruitful career for the institution.

Kindly accept my compliments and convey them to your co-organisers and my abhinandanams to the Minister.

I remain,

Sir,

Yours sincerely,

K. S. KRISHNAMURTI SASTRIGAL.

Telegram from :—

The Hon'ble Sri M. BHAKTAVATSALAM,

Minister for Public Works, MADRAS.

Your invitation I wish inauguration Summer School of Hindu religion Tirumalai every success.

Telegram from :—

The Hon'ble Sri C. PERUMALSWAMI REDDIAR.

Minister for Industries, MADRAS.

Dated 5—5—50.

Your invitation wish inaugural function all success.

From :—

SRI G. VENKATA REDDI, B.A., B.L., M.L.A.,
NANDYAL.

Dear Sir,

I very much like to attend the function of opening of "The Summer School of Hindu religion" at Tirumalai on 5-5-1950. But due to other inevitable functions locally I find it difficult to attend the inaugural function for which I most regret.

I wish the function a great success.

Yours faithfully,
G. VENKATA REDDI.

From :—

R. RAVAIMANICKAM, MADRAS.

My Dear Sri Anna Rao,

I thank the President and Members of the T. T. Devasthanams Committee for the very kind invitation to the inauguration of the School of Hindu Religion at Tirumalai, by the Hon'ble Minister for Education on 5th May 1950. I regret my inability and wish the function great success. I am sure the Summer School will be of great service in the cause of advancement of Hindu Religion in its true and proper significance.

Yours sincerely,
R. RAVAIMANICKAM.

'TIRUMALAI HILLS—TOPOGRAPHY AND TOWN-PLANNING."

Mr. President and Gentlemen,

I have been given a opportunity to think aloud on the subject which is dear to the heart of our President. A few facts have been arranged and are placed before you so that all of us can arrive at a workable plan for the betterment ot this rapturous centre of all-India fame.

Topography :—The Tirumalai Hills or " The Sacred. Beautiful Mountain " is otherwise known as "Venkatachala " which indicates Immortality and Supreme Bliss— These Hills form part of the Eastern Ghats and commencing from Kuppam, run a northerly curved course into Chandragiri Taluk and dip into adjacent Cuddapah District. This circular formation in Chandragiri area strikes the emotional Bhakta as a serpent or Adisesha and this is the reason for its being known as Seshachalam.

The Village is about 3,000 feet above sea level with several Thirthams or waterfalls scattered all about the Hills. Of these, the most important are Papanasanam, Kumaradhara and Kapilateertham. Leaving hoary traditions apart, a brisk walk to these falls and an invigorating bath in them makes one energetic. The herbal properties need to be investigated and research scholars have to

volunteer for enumerating the herbal Flora around these falls.

Meteorology:—The prevailing maximum temperature here does not go beyond 90°F to 92°F during April—May; and the minimum recorded is 60°F during December—January. The months from March to June are quite salubrious and the months from November to January are much exhilarating though a bit chill. If we desire to spend the Margali month in a healthy way and if we could stand the cold, we can enjoy our stay here during December and January, when we can hear the Tiruppavai sung early morning in the Temple, and where we can get enthrilled by seeing the feet of God surrounded by Vilvam Leaves.

Rain fall which was plenty during the previous years has dwindled to an average of 25 to 30 inches. This is again a warning for the Devasthanam not to allow the Flora to be felled indiscriminately but to marshal all forces for improving our Forests by planting tall, gigantic trees, as Eucalyptus, Pithe-Colobium Saman, (Rain trees) and the like. This constitutes the real, literal planting for posterity and the succeeding generation will be benefitted if we look ahead.

Origin of the temple and the village :—My purpose here is to suggest a Town planning Scheme for this ancient place with such hoary antiquity. Before I get deep down into the prosaic treatment, permit me to bring to your mind's eye the marvellous activities of those who were responsible for the glorious development of this temple-village. The origin of the village dates BACK

His cosmopolitan teachings have been followed ever since. Even today we can see sincere devotees applying themselves to the wheel, and please forgive me if I say that our respected President is a striving soul for implanting the Ramanuja fervour in South India.

Later Developments:—About 500 years ago a Bairagi Bhakta named Hathiram Bhavaji went over here to do penance. He was rewarded and had the vision of God. He instituted a Mutt and an order of disciples who were then known to be austere and religious. Seeing that the Mutt was moving from strength to strength the East India Company in whose administrative charge the Temple had been placed, transferred the management of the Temple, to Hathiramjee Mutt. The late Sri Prayagdossji of revered memory was the last in the order of the extinct Mahants. This last was responsible for the inauguration of Electricity and Watersupply and since then, houses, shops, choultries, mutts etc., sprang up. The village became since populated.

Committee's splendid work:—The Committee took up the management in 1933. Under its auspices, Motor Road in the Ghats has come to stay making the religious trips most convenient. To cater to the increasing number of pilgrims the village has to develop and for this development water supply should be copious. Seeing that rains in successive years have failed, the present Committee has laboured successfully to start the Papanasanam Scheme early,

The Committee has to its credit the eradication of Malaria. From 1935 sanction for anti-malarial work

was being made progressive and ceaseless work was done and we are happy to meet here in a place which was once dreaded to be malarial and which was thought to be the cause of the poisonous air exhaled by Adisesha himself during March to June. Details of Malaria are worked out in a sheet separately.

Present condition of the village :—When the resident population of the village began to swell they required houses to dwell in. All Mandapams which had been constructed for Deity to pass in procession during adverse weather in the four streets, came to be occupied by the unscrupulous by adverse possession. Hovels increased with single roomed tenements without ventilation, lighting and drainage. In the wake of the public Health Act by the far-sighted Minister of Public Health, then and now, the village was constituted into a Panchayat in 1940. Building regulations came into force in March, 1950 and this is a favourable start for the adumberation of the Tirumalai Town-Planning Scheme.

Town-Planning Scheme :—The village is just like an amphitheatre with the central all-attractive Temple. While a Town-Planning Scheme is put into vogue, the Central Temple has to figure most. To this end in view, we should have a peripheral circuitous road of 100 feet wide all round at the foot of the hills so as to the connect the motor road. Avenue trees have to be planted at the sides of these roads and strict supervision effected for growing them. Connecting cross roads, 40 to 50 feet wide, have to be laid so that from each sector pilgrims can rush to the temple as the Bells go. Between these connecting

cross-roads, 25 feet wide streets have to be laid so that these streets will form lesser circles in the greater circle outlined by the peripheral circuitus outer road. The southern side of the town may be given for the upper class, the western side for the upper middle class, the northern side for the lower middle class, and the eastern side allotted for industrial areas. (ii) A comprehensive fore-thought has to be exercised for creation of an aerodrome in the southern portion of the town west of the Tirumalai-end of the Ghat Road. (iii) Model cattle yards have to be located at the South-eastern side of the village, east of the Tirumalai-end of Ghat Road. Milk trade is a flourishing one here and it is left to enterprising hands of men to start model Dairy Farms in this area. (iv) The several pits and tanks which have increased and which are ever breeding sources of mosquitoes have to be filled up. (v) Hill cataracts which are rugged in their course and which breed mosquitoes have to be provided with cement slides and remodelled in the Gandhi-Irvin Channel type which runs in Tanjore District. This last is a sure measure of prevention against breeding sources, just as is being done in Mysore Malaria Control areas. If this improvement is done these cataracts can be converted into good bathing ghats throughout their course for devotees to bathe in ever-running waters. (vi) The Alwar Tank, originally initiated by the enterprising Anantalwar the first citizen—Purusha—disciple of Ramanuja—with the accessory Papanasanam Scheme being expedited by the Ramanuja devotees in the Committee aided with small overhead reservoirs over abundant well sources in the Town, may

form a satisfactory combined water-supply scheme for the proposed Town-planning; (vii) Drainage scheme which is also now engaging the attention of the Government and the Committee goes far to contribute to the Town planning in Tirumalai Hills. (viii) The "Swami Push-karini" on which Kula Sekhara Alwar has sung his immortal songs is said to have been renovated by Thala-pakam Tirumalai Aiyengar as is evidenced by an inscription dated 17–5–1535. This Pushkarini has to be kept up trim, neat and heathly by executing the recommendations made by the Engineer Devotees who met in conference in June last year. Our idea is to convert it into such a beautiful and healthy tank to fit in the dream of Kula Sekhara Alwar who desired to be born a bird so that he can live in the Swami Pushkarani.

"கோனேரி வாழும் குருகாய்ப் பிறப்பேனே"

and to be live the life of a fish therein as referred to in his stanza.

"தேனார் பூஞ்சோலை திருவேங்கடச் சுனையில்
மீனாய்ப் பிறக்கும் விதியுடையேன் ஆவேனே"

House construction:—Having generalised the broad requirements for Town-planning in Tirumalai Hills, let me get into more minute details regarding house construction. A few type designs of houses for upper middle class, lower middle class and the poor are placed on the table for your further scrutiny. These may be so revised as to fit in our village. The basic factors in designing the houses in the present high cost of living should not be lost sight of. Roughly, a floor area of

1500 sq. ft. for upper middle class 1000 sq. ft. for lower middle class, and about 400 sq. feet for the poorer classes may be necessary. The percentage area of different rooms for different purposes may be roughly worked out as per details furnished hereunder:

Verandah	...	15%
Living and dining rooms	...	25%
Bed rooms	...	30%
Kitchen	...	5%
Store	...	5%
Lumber	...	5%
Bath	...	5%

Latrine should be a little removed in the open space open to the sky in the back as per Building Rules.

N. B: And the most important requirement in the upper middle and lower middle class houses is the Puja Room which is to occupy at least 10% of the floor space.

For the poorer classes a combined Bhajana Hall is necessary. By way of digression I would recommend that the resident habitable portion of the Town should be far removed from the four streets, immediately around the temple leaving the mantapams severely alone. And these old fashioned mantapams should give place to good up-to-date lodging houses to be constructed for pilgrims.

The houses so designed should have satisfactory kitchens wherein fire place, chimney and wash basin are contained. The kitchen should have just the necessary area so that much walking is obviated.

Living, dining and bed rooms may all be combined, with advantage, using built in furniture including almirahs, folding beds etc.

The following suggestions have to be borne in mind during the actual construction :

1. To avoid the rat vermin platform three inches thick of brick-surki concrete and cement concrete one inch thick over it, is necessary.

2. The plinth is to project at least 6" beyond the peripheral walls—this again is to prevent intimidation of rats.

3. In a cool place like this, the height need be to a minimum extent.

4. Roof is to be light.

5. Doors and windows are to be protected by contrivance as expanded metal to avoid the unceremonious entrance of monkeys.

6. Soil-stablished brick and tiles are to be tried.

N.B:—This is the latest method of choice adopted in Mysore, and Hyderabad Governments.

Recently the Madras Government have, it is learnt, introduced cheap types for schools and this paves the way for construction of cheap dwelling houses.

A Co-operative house building Scheme may have to be started by the Devasthanam, sites given on 99 years (lease) occupancy basis, and all help given to pilgrims who like to stay permanently in this place.

Salient features in the Building Rules:—Before I proceed further I would like to stress upon some of the salient features in the Building Rules framed for the regulation and restriction of buildings. These refer in detail to nature of sites on which buildings are to be constructed, the nature of their foundations, basement, superstructure, walls, floor, roof-space about buildings, dimensions of rooms, ventilation, chimneys and flushes. A few of the important conditions are furnished here.

1. Site which is water-logged should be avoided.
2. Foundation should sustain the combined load of the building and the super imposed load.
3. The ground floor shall be not less than 1′ 6″ above the ground or site level.
4. Building should be constructed 4 feet away from the boundary of the street and 10 feet of open space open to the sky should be left on the rear of the building.
5. The height of the building shall not exceed 1.1/2 times the width of the street immediately in front of it plus the open space in front of the building.
6. Dimensions of rooms;
   (*a*) Hight to be not less than 9 feet.
   (*b*) Clear superficial area of not less than 80 square feet should be provided.
   (*c*) Width to be not less than 8 feet.

7. Ventilation:

Rooms are to be furnished with sufficient number of windows and ventilators affording effectual means of ventilation by direct communication with the external air.

8. Special Rules for huts:

(*a*) Huts are not to be placed whithin 6 feet of a masonry or wooden Building.

(*b*) No hut shall exceed 12 feet in height measured from the top of the plainth to the junction of the eves and wall, and shall in no place be less than 5 feet in height measured from the top of the plinth.

The above factors are to be borne in mind and plans submitted with applications to the President, Panchayat Board. With this procedure, proper regulation of Buildings is possible and we can always restrict their indiscriminate growth.

Specifications are also to be included in the applications showing:

(*a*) The materials and method of construction.

(*b*) Manner of drainage.

(*c*) Means of access for conservancy.

(*d*) use of the building and

(*e*) Availability of water.

Temple Renovation: Along with the adoption of the Town plan, the temple has to be renovated. Gopurams have to receive the care they require, the Potu has to be

remodelled with sufficient light and ventilation and the Bangaru Bhavi has to be repaired with proper steining walls At present the sides of the well are dressed with wooden sleepers which are decaying due to age. The Thirtham Reception Tub has to be so modelled as to ensure health and safety. I have one more suggestion, Sir, and that is the removal of the Temple Office to some place in Ranga Mantapam. Details have to be worked out by the Administration for the proper upkeep. My humble suggestion may be viewed for what it is worth

Conclusion : I have come to the end of my tether. A proper Town plan with the proposed watersupply and drainage may enable Balaji, to be enshrined in the hearts of millions of Devotees who have yet to visit this place. Five years may roll on from now, and we may then witness thousands of cars rolling rapidly up the cement plastered ghat Road bringing devotees Yogis and others. By that time, we hope to expand the Hospital, start a Bacteriological Institute not only to fight against Malaria but also to investigate into causes of epidemics brought in by pilgrims from abroad and take prompt measures against any future outbreak. Our idea is to prevent epidemics before they set in our soil and to this end in view we desire to adopt all measures for getting the pilgrims protected against Cholera, Small Pox Plague and Typhoid.

It is also possible that pilgrims may travel by air if we have a first class aerodrome as suggested already.

The sacrificial tendency of the pilgrim to part with his or her hair has to be respected and shaving saloons

have to be centralised. There may be a great uprear now by our attempting to close down unhygenic and ill-ventilated shaving houses. The end will justify the means and I hope for the best.

I request you gentlemen, to pause and think deeply as to how you can contribute to the success of the combined scheme. You are the torch bearers of Religion and Health to distant parts and it is upto you to create a favourable impression regarding this place which is presided by the attractive Shakthi. Yours is that of a Karma Yogi and have only to visualise a Village Beautiful. The Greater Tirumalai with attractive Sylvan Surroundings. If a few of the reputed Alwars have gone over here hundreds of years ago, I am sure that which increased facilities thousands of devotees yet to be born will be here in the years to come. If Sri Satguru Thyagaraja had gone over here to chant his immortal song "Thera Theeyagarada inspite of all the impediments in his path, climate and rigor of austerities, I submit that we may expect many more Bhaktas who would sing the glory of the Lord amidst the beautiful green verdure here. Let us therefore sing with William Wordsworth whose sincerity and delight we share in lines like these, Truly did he cry :

> " To me the meanest flower that
> blows can give
> Thoughts that do often lie too
> deep for tears."

Our Minister for Public Health during his last inspection on 1st April 1950, believed that this place can

become a Sanatorium. Permit me gentlemen to reproduce his statement to the Press at Tirupati on 1—4—50.

"It is possible to make Tirumalai a Sanatorium because it does not suffer from extremes of temperature. If we complete the water supply scheme, it will be still more ideal. Malaria is almost controlled. I submit in this connection that in the year 1942 an article was read in a meeting of the members of the Chittoor District Medical Association on "Tirumalai Hills—a prospective Health Resort" I have placed a copy of that article on the table for your leisurely scrutiny. If Tirumalai Hills becomes a Sanatorium as conceived by our Minister I venture to forecast that this will become the ultimate Summer Capital of the Government of Madras.

I thank you gentlemen for the patient hearing. I thank the President and Director for the opportunity given to me. Mine is a very poor show and let me be comforted by remembering Joha Milton and exclaim with him "He always serves best who stands and waits."

Thank you Gentlemen.

TIRUMALAI, 5—5—50. G. T. GOPALAKRISHNA NAIDU,

Health Officer.

SHORT NOTE ON MALARIA IN TIRUMALAI HILLS.

APPENDIX I.

In 1928 a Malaria survey stated that the then epidemics were due to "imported" Malaria. Subsequent surveys in 1935 referred to "introduced" infection, the local type of mosquitoes becoming infected for transmission of Malaria. In 1943 fresh investigations w re started again and are still in progress.

The present condition of the village as compared with that of the previous years is furnished hereunder for ready reference.

Please see separate sheet : Appendix II.

Mosquitoes are of three types, Anopheline, culex and Stagomyia—The last brings about Yellow fever; the second gives Filariasis and the first, our friend, the Anapholes, makes us always alert. There are about 100 varieties of Anopheline mosquitoes in India. We had adult catches of about 20 species in our place since the 1943 investigation started. The species found naturally infected was found to be A. Fluvialilis, one out of 354 showing Spopozcities in the Salaivary Gland. We are yet investigating. A week back we sent a specimen of A. Fulginesis for confirmation of our findings to ascertain if this variety is an infected one and we have received a reply that it is not infected. Our investigation is to go on till our place is definitely declared free from Malaria.

Mosquito lays its eggs in waters, and these eggs hatch into larvae. Therefore, the larvae have to be attacked in their breeding places with Anti-larval control through Paris Green and malariel spraying. And this is, perfected by minor engineering works, as Canalisation etc. But anti-larval measures themselves are not enough. Adult mosquitoes which live for about 3 to 6 weeks have also to be attacked in their hide-outs. D. D. T. Spray has been done as may be seen from the tabular statement referred to above showing the several details of adult spraying done.

The World Health Organisation has selected Sagar, a compact area in the Shimoga District, Mysore State to demonstrate the use of D. D. T at minimum cost. The T. T. D. Committee which is always alive to the requirements of Tirumalai Hills is deputing their Health Officer to Sagar this month end for keeping informed the latest improvements in anti-malarial warfare.

TIRUMALAI, 5—5—50 (Sd.) G. T. GOPALAKRISHNA NAIDU.

Health Officer.

APPENDIX II

TIRUMALAI HILLS PANCHAYAT.

Malaria Statistics—1944 to 1950 Ist Quarter.

—	1914	1945	1946	1947	1948	1949	1950 1st quarter.
1. Spleen rate .	48·7%	32·7%	14·87%	3·6%	1·6%	1·12%	·51%
2. Hospital figures % of Malaria cases to total cases ..	32·0%	22·0%	9·9%	8·0%	6·05%	2·7%	...
3. Birth rate per mille	3·3	2·9	10·4	11·3	14·3	17·9	...
4 Death rate per mille	37·2	23 5	18·7	19·3	17·2	20 2	...
5. Fever deaths including other fevers rate per mille ...	21·1	9·8	9·5	8·6	7·1	8·0	...

N.B.—In 1946 (Pyrethrum spraying bi weekly.)
In 1947 D. D. T. with Kerosene oil (2 rounds in the year.)
In 1948 D. D. T. with (medium kerosene extract 2 rounds in the year)
In 1949 D. D. T. with Aremex 4 rounds in the year.
In 1950 D. D. T. with aremex one round in the first quarter.

TIRUMALAI-A PROSPECTIVE HEALTH RESORT.

"Tirumalai" is the name of the village, situated about 3000 ft. above sea level in a valley reached by an average pilgrim in about four hours. The name literally means "Beautiful Mountains" and perhaps well fits in with the tradition about the sight seen by Sir Thomas Munroe when he was Governor of Madras.

It is said that the temple in the village exists for the last 2000 years. The present village immediately around the temple came to existence only perhaps about 5 or 6 centuries back, after the advent of Sri Ramanuja the great Vaishnavite leader. Strict injunctions seem to have been propounded on the following :

1. None should wear flowers.
2. No one should have sandals
3. Child births should not take place

Possibly in those days, the one aim for people was to lead a pure and simple life and only those who were prepared to undergo the ordeals were admitted to reside in the village. Further in those days bachelors were necessary to carry on the temple functions. Now that times are changed, we want more space to live and lead a quiet and unostentatious life without sacrificing the day to day needs.

To that end I believe Tirumalai, will answer the purpose. We can wait for about a year for the village being reached by a motor car within half an hour after we start from Tirupati. Within about two to three years of hard and ceaseless work on the part of the Engineering Staff, it is presumed, small roads over hills and down dales leading to isolated Bungalows will be formed. We have a very good supply of Electricity and therefore these Bungalows can be well lit. Water supply is not difficult. We have of course water supply protected in the sense it is supplied through taps and the Devasthanam has since resolved to provide filter beds. Wells yeilding good water can be dug in the private bungalows, and hand pumps or electric dynamos fixed to overhed tanks connected to peripheral taps.

Meteorology:—Rainfall is rather satisfactory on the hills, the average for the last twelve years ending 1941, being 49.5 inches. The last quarter of each year the brunt of the rain, the highest incidence being in October and November. During April and May we have some showers to keep down the temperature which does not go above 93 or 94° in the worst summer. The months of December and January are fairly cool and they record the lowest temperature about 65°. It is extremely pleasant to live during the months from November, to March. It does not mean that other months are bad. April to June are windy months, and noted for the bad malaria season. We are taking proper precautionary methods and we hope that within next three years, malaria at any rate epidemic malaria will be rooted out. July to October being the

monsoonic period, we generally feel quite at home, though a little out of sorts.

Jungle Vegetation :—We propose to remove the jungle vegetation at least to a mile all around Tirumalai village. The District Forest Officer to whom I made a reference has recommended four varieties of Eucalyptus trees to be grown in these heights. A reference has heen made to Calcutta Royal Agricultural Society for seeds to run a nursery and then for subsequent transplantation. This is of course planting for posterity, and the Devasthanam being a permanent entity, is surely to go through the process ungrudgingly for a number of years. Eucalyptus trees secure in a mechanical way of screening the flight of mosquitoes from the surrounding forest area and also help in removing subsoil dampness. The mosquitoes do not like the very odour of Eucalyptus.

Waterfalls :—Courtallam is enjoying now a pleasant season. This is because you have plenty of freshes in the River Thambravarni, aided with the prevailing. You have a good bath in the falls. You have a good appetite, eat well, roam about and sleep like a log of wood. Here, in Tirumalai, we do not boast of such a steep fall, but yet the fall is there to give you a very good refreshing pleasure, good appetite, long distance to cover, and sound sleep. Apart from the religious consideration, the water passing through forest herbs does really mean some good for you. A week end trip can be taken to Papanasanam, just about 2.1/2 miles distance from Tirumalai Village.

Communication :—The Motor Road is in progress and may take a year or two more. Perhaps by January, 1945,

the first car which may be negotiating the 11.1/2 miles distant road may be that of the good old man now retired from service, the father of the present Association to which we are proud to belong. I mean the lean wiry Dr. Krishnaiah making his worship at the feet of Lord Venkateswara. By that time there will be many more roads connecting isolated Bungalows, thriving in prosperity. This motor road starts from the foot of the hills on the Tirupathi side and winds round seven hills with barely 1 to 20 gradient, fit for traffic by all sorts of vehicles including (motor) cycle. The achievement is really a masterpiece and I believe that even people with high blood pressure like our Secretary who tries to arrange these meetings, and could not do so for various reasons, can safely go. Even in the Chandragiri Rastha we are arranging to lay about a miles distant motorable road from the foot of the hills, the rest of the six furlongs being negotiated by a doli.

Drainage:—There has been a masonry drainage system built by the Kings of old Vijianagar Empire. These are being improved upon and a good comprehensive drainage system sanctioned very recently in the last budjet. We are trying to improve the ultimate outfall into the socalled "Gogarbham"

Antimalarial works:—We propose to fill up all tanks which are potent sources of breeding mosquitoes larvae. I have very recently obtained sanction for letting larvicidal fish so that these hungry fellows can swallow these larvæ which in their full stage devastate human life.

Week end trips into forest:—The forests around Tirumalai abound in all games except Lions and Elephants. It is a pleasure to spend moonlight nights in wait of game, big and small and thus one can forget the seemingly monotonous days. Mountain life thus gives the much needed flow and hardihood.

Food Problem:—The height is favourable for growing all sorts of food products. We want energetic men to farm out the lands and convert the whole area into vegetable and fruit gardens.

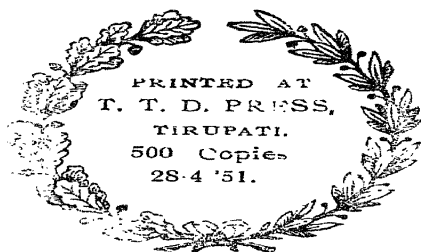
Theological aspect:—This of course needs no dilation, as anything connected with Tirumalai cannot be considered without concentrating for a minute on the immortal poets who have sung the glory of this rapturous type of idol which is the fountain source to drag devotees from all over India. I have attempted to give you what exists, now, and what is possible hereafter in Tirumalai.

Conclusion:—If one has dreamt of Tirumalai covering an area of three or four square miles with Eculyptus trees all round, fine Bungalows over hill and down dale, electric lights throwing their silvery beams into the prevailing darkness, the waters of jungle streams running past, the healthy cries of the young "Super imposed" by the early morning chantings of purohits in glorious admiration of the lord, he will surely realise that his dream comes true within a very short space of years.

I thank you gentlemen for the very kind hearing. I have not said anything more than what you know but I want you to advice me as to how I can contribute

to the improvement of this All-India perennial pilgrim centre to which all of you at some date, near or remote, have to go for worship. As members of a medical association of a district which can boast of having many such big pilgrim centres as Kalahasti, Tiruttani and Tirumalai it is for you to put me in the proper way and give me the much needed strength and encouragement to ply my ear in the present troubled and malarial waters.

TIRUMALAI, 26—6—'42. } (Sd.) G. T. GOPALAKRISHNA NAIDU,
Health Officer.

(True copy.)

RELIGION IN GENERAL.

INTRODUCTION :—

Religious beliefs universal; from earliest times to the present day; essential for the happiness and progress of individual and of society but religious beliefs have been evolving with the passage of time to suit new conditions of life otherwise likely to create misery.

ESSENTIALS OF RELIGION :—

Definition of religion is very difficult. Three items constitute to religion. (1) GOD (2) SOUL (3) SADHANA which means an ethical code as well as some forms of ritual. All the three need not be present. Two of three necessary namely 2 and 3. Difference among various religions are due to the diversity of doctrines on each of three points.

SCIENCE VERSUS RELIGION :—

Has science destroyed religion? No. It has not and cannot undermine the essential of all religion; Why?

1. Science is incomplete and has not reached finality.
2. Science has not offered satisfactory explanations for many things include these :

   (a) Mind and its movements.

   (b) Instincts such as are found in even animals.

(c) Prodigies (Mathematical & other) heredity & environment cannot explain (Ramanujam)

3. In science no sanction for morality.

4. IS THERE ANY WAY OF PROVING THE EXISTENCE OF THE SOUL? YES.

Many scientists admit the existence of God. The experience of the great mystics of the world religions, the Rishis of Upanishads, the Alwars and Nayanmars, the Christian mystics and Sufis in Islam.

In their experience there is a certain uniformity. They were ĀPTAH, not BHRANTAH. Their lives prove the validity of their experiences.

5. Criticims directed by the hostile writers against religion apply only to religious practices of the baser varieties and not to the essentials.

6. DOES RELIGION MAKE MAN & SOCIETY BETTER AND HAPPIER? YES.

By the inclusion of ethics and morals in religious field religon has contributed to the progress of humanity. Even now civilisation require the help of religion.

HINDUISM.

BY

A. T. RAMANUJA TATACHAR.

INTRODUCTION:

Hindnism intends to serve for the welfare of humanity at all times; hence it includes all forms of faiths, ethics and morals unlike other religions. Dharma is the distinct feature of Hinduism and it applies to all times hence it is Sanathana Dharma.

2. Authority

(a) Sruthis, Smrithis, Sadachara (b) its conception of God varied. Immanence and transcendence of God. POLYTHEISTIC, Pantheistic, Monotheistic and Monistic are forms of God. Every form of belief has a place in Hinduism according to their Adhikara. Hence no intolerance, being all inclusive. (c) Its conception of Soul. Anadi, Auanta and doctrine of Karma and rebirth, cause and effect. Evolution of the soul until it reaches Godhead. Bhrashta Bhavanam- Hinduism does not believe in eternal damnation. Many opportunities for progressive evolution; comparison and contrast of study with Christianity and Islam. (d) Its conception of Sadhana includes rituals and morals, equal importance for morals and rituals and ethics. Dharma peculiar feature of Hinduism. Elaborate Dharma enters at all sphere of life, politics, social life,

economics, hygiene as well as religion. Sarvasadharana Dharma, Visesha Gouna Mukya Dharma peculiar to Hinduism. Hence it is universal and Sanathan. (e) Dharma and Karma are based on philosophy. (f) The rituals prescribed are not only for the welfare of individual but for the welfare of humanity as a whole. (g) It is baseless to say that Hinduism does not lay stress on the evil of sin and on the need of prayer.

Lack of proper study of Hinduism produced incorrect ideas about Hinduism.

VISISHTADVAITA ACHARYAS.

BY

R. RAMANUJACHARI.

THE ROLE OF ACHARYAS.—

Acharyas as personages who spread the teaching of the sastras, the theoretical and practical side, by following that teaching in their own life and conduct. Hindu faiths, in all forms, have stressed the importance of the role of acharyas in man's spiritual progress and rightly insisted on the need for *Guru-Bhakti*. The Lord is the *Prathama-Guru*. Lord Vishnu and His consort, Lakshmi, are included in the hierarchy of acharyas. The example of Madhurakavi.

State of Visishtadvaita Philosophy Prior to Nathamuni

Visishtadvaita Philosophy associated with the name of Bhagavan Ramanuja has its roots in the Vedas and in the Pancaratra Agamas. In its long history it has passed through trying times as well as flourishing epochs. The opening centuries of the Christian era were fateful for Hindu faiths. The Vaishnava saints (Alvars) and the Saiva Nayanmars tried the novel, but most effective experiment of expounding ultimate truths in Tamil, the language they knew and which spoke to their hearts.

Nathamuni (9th Century)

had to contend against alien faiths and internal creeds, like barren ritualism—His recovery of the

Hymns of the Alvars led to an immense revival of interest in the out-pourings of these saints. Visishtadvaita philosophy, hence forward, drew its nourishment from two-fold sources-ubhaya-Vedanta. Nathamuni taught the importance of *Prapatti-marga*. His works-*Nyaya-tattva* and *Yōga-rahasya*. *Nyaya-tattva* formed the basis for Yamuna's writing.

Yamuna.

10th century. His claim to our respect is two-fold-(i) his writings and (ii) his discovery of Ramanuja. His writings *Samvit-Siddhi*, *Atma-Siddhi* and *Isvara-Siddhi* are the source-books for Sri-Bhashya.

Gitartha-Samgraha is the framework on which Ramanuja elaborated his *Gita-Bhashya*. *Agama-Pramanya* is devoted to the establishment of the authority of the Pancaratra Agamas. *Purusa Nirnaya* seeks to show that Lord Vishnu is the supreme God. *Catusloki* and *Stotra-ratna* are lyrics of unparalleled merit.

II

Bhagavan Ramunuja and Vedanta Desika. Ramanuja-(1017-1137). His love of humanity-He loudly proclaimed to all the mystic truths he learnt from Gostipurana—Broad tolerance—even those from whom he differs are treated with sympathy.

As Max Muller puts it "He gave Hindus their souls back." Spent his time lecturing, administering, organising worship, at temples, writing brilliant philosophical treatises, vanquishing opponents in disputation-wrote commentaries on the threefold pillars of

scriptural authority (prasthanatraya) *viz. Sri-Bhashya, Gita-Bhashya* and *Vedartha-samgraha. His Gadyatraya* and remarks about *Divyaprabanda* preserved here and there in the commentaries show that he had vision of the truth.

Vedanta-Desika-(1268-1369).

Encyclopaedic range of his writings—equal mastery of Sanskrit and Tamil-*Kavitarkika-Simha, Sarva-tantra-Svatantra.* His life of rectitude-*Vairagya pan-caka*-How he saved *Srutaprakasika*-Clear exposition of the theoretical teachings and of the practical discipline-objections answered and the system fortified against attacks-Popularisation and systematisation of Prapatti-Marga-Visishtadvaita system a universal religion-Reconciliation of varied Vedic texts-Exhibited the close relation of the two Mimamsas. Sarira-sariri-bhava as the basis for hightest moral endeavour and brotherly love.

Philosophical Works.

Rahasyatrayasara, Nyaya-Siddhanjana, Tattva-tika, Tatparyachandrika, Adhikarana saravali, Tatva-muktakalapa etc.

Polemical writings-Satadushani, Paramatabhanga.

Stotras-a round of exquisite lyrics instinct with genuine religious feeling.

Kavyas, Natakas etc.

Sankalpa-suryodaya, Hamsa Samdesa etc. Nothing that he touched that he did not adorn.

SRI RAMAKRISHNA

AN ACCOUNT OF HIS SPIRITUAL EXPERIENCES.

BY

SWAMI ADIDEVANANDA.

INDIA during the time of Śrī Rāmakṛṣṇa. Spiritual renaissance and national awakening. Birth of socio-religious movement—Brāhmo Samāj, Arya Samāj and the Theosophical Society. Sanātana-dharma cannot be supported by partial and one-sided interpretation of Hinduism. Late came an orthodox reaction, the result of counter-reformation. Śrī Rāma-kṛṣṇa's life and message are perfectly in tune with the entire tenor of Sanātana-dharma. Śrī Rāmakṛṣṇa's birth (1836) and early life. His worship of the Divine Mother as Kālikā. He first vision of the Divine as the Mother of the universe and other experiences. Śrī Rāmakṛṣṇa's practice of Tāntrika-sādhana and the philosophy of the Tantras. Next his mind is drawn to approach God through Vaiṣṇava-sādhana. His practice of the five bhāvas—śānta, dāsya sakhya, vātsalya and madhura. Śrī Rāmakṛṣṇa's desire to proceed further on the non-dualistic paths and the attainment of nirvikalpa-samādhi.

After completing the spiritual disciplines of Hinduism, Śrī Rāmakṛṣṇa verifies the truths of other religions. Practice cf Islam and Christianity. Śrī

Rāmakṛṣṇa's teaching in a nutshell. The nature of Reality. His notion of Jñāna and vidyāśakti. His contribution to harmony of religions, to harmony of systems of philosophy and to the harmony of the paths of spiritual disciplines. His parables. His method of training disciples by psychological methods and deep understanding of the innate nature of the disciple. The significance of his teaching in the context of the modern world.

II

SWĀMĪ VIVEKĀNANDA AND THE RAMAKRISHNA MISSION

SWĀMĪ Vivekānanda is a dynamic counterpart of Śrī Rāmakṛṣṇa. His early career as a seeker of truth. His illumination through the contact with Śrī Rāmakṛṣṇa. His wanderings throughout India after Sri Rāmakṛṣṇa's passing away. His future plan for the regeneration of India at Kanyakumāri. His preparation at Madras to attend the Parliament of Religions at Chicago. His great journey to the West and success at the Parliament of Religions. America at the time of Swāmī Vivekānanda's visit. Fore-runners of Vedāntic thought in the West—Emerson, Thoreau and Walt Whitman. Swāmī Vivekānanda's interpretation of Vedānta in America. His return to India and the significance of his triumphal march from Colombo to Almora. His great concern for the Indian masses. His teaching of the Vedānta as the gospel of strength. The founding of the Ramakrisna Math and the Ramakrishna Mission.

The teachings of Swāmī Vivekānanda. His views on social refrom, education and religion. Education is the manifestation of the perfection already in man while religion is the manifestation of the Divinity already in man. Place of myths and rituals in religion. Vedānta is the future universal religion of mankind with its characteristic features of universality, impersonality, rationality and hope.

INFLUENCE OF HINDUISM ON THE WEST

(SYNOPSIS)

BY

T. M. P. MAHADEVAN.

I. Introduction: The East and West can never meet is not true—No dividing line between East and West—India has been influencing the West from ancient times.

II. Ancient period: India's influence on Greek thought-Echo of Upanishadic thought in the teachings of the Eleatics-Hindu ideas in Pythagoreanism, Plato and Neo-platonism.

III. Middle Ages: Intellectual and spiritual commerce between India and Europe received a setback-Yet, indirect influence of Indian thought on some of the medieval thinkers, especially, Boethius and John Scotus of Erigina.

IV. Modern era: Renaissance and Reformation reopened the door to India-European conquests in the East-A new impediment in mutual understanding-The work of Christian missionaries in the East-Discovery of Samskrit by European scholars-The lead given by Germans-Establishment of Oriental Societies and journals-Swami Vivekananda and the Chicago Parliament of Religions-The Ramakrishna Mission and other Hindu organizations. in America-The teachings of Tagore and Gandhi-Discovery of Indian philosophy by Western philosophers.

V. Conclusion: The message of Hinduism to the Western world.

PURANDARA DASA

BY

P. SAMBAMURTI.

The immortal bard of Karnāṭaka and the most prolific composer of South India-His early life-marriage. His business career and how he swelled his fortunes. The circumstances that proved a turning-point in his career-His first composition. His formal initiation at the hands of the Holy Vyāsarāya. His career as a Haridāsa and a composer of devotional songs-The modern Kriti with the division. Pallavi Anupallavi and charana attaining its shape in his pands. The value of his Devaranāmas-The rare rāgas in which he has composed.

His services to the cause of music-How his choice of Māyāmāḷavagauḷa as the starting scale for studying music led to the later enunciation of the scheme of 72 melakartas. The technical value of his graded vocalises: Swara exercised, alankāras and gitas. How he has inspired many later composers. Tyāgarāja's tribute to him-His last days.

TYĀGARĀJA

Tyāgarāja, one of the Musical Trinity-The greatest composer of modern times-His maternal and paternal ancestors-Early life and education-His early attempts at composing-Tutelage under Sonṭi Venkaṭaramaṇayya-"Svarārṇava grantha and its significance Recital of 96 crores of Rama-nama-The circumstances that led to his composition "Nidhi chāla sukhamā" His personality-His career as a composer-The luminaries that visited him-The circumstances that occasioned some of his famous compositions.

The wealth of his contribution-Pancharatna, Divyanāma Kīrtanas, Utsava sampradāya Kīrtanas, Samkshepa Rāmāyana Kīrtanas; the three operas: Prahlāda Bhakti Vijayam, Nowkā Charitram and Sītārāma Vijayam-His Ramāyaṇa Kirtanas-How his Kritis were recorded-The sangatis and their purpose The srimukham from Upanaishad Brahman of Kānchipuram and which led him to undertake the famous trip to these parts-His visits to Tirupati, Walajapet, Sholinghur, Madras, Tiruvottiyur, Kovur and Kanchi-The miraculous circumstances that attended his siddhi-Tyāgarāja's disciples.

GOPĀLAKRISINA BHĀRATI.

His position amongst Tamil composers-His ancestors-Early life and education-The masters under whom he studied-His proficiency in Hindustnani music-His scholarship in different languages. A naish ṭika Brahmachāri-His practice of Yoga-He carried with him just a few palm leaves and a stencil to write upon.

His career as a composer and a performer of Kalakshepams-The folk tunes which he has immortalised His *magnum opus* "Nandanar Charitram"-the story of its composition-The beauty of the opera and how it soon became popular throughout South India-The sources for the Nandanār charitram and how he has given us a magnificent plot from the slender orginal source-The first edition of Nandanār Charitram Bhārrti's Viduti Kirtanas and other operas. His disciples-Vedanāyakam Pillai-meeting with Tyāgarāja His last days.

SOME SAIVITE PILGRIM SHRINES OF ANDHRA AND TAMILNAD.

BY

Sri B. V. KRISHNA RAO.

I

A. Andhradesa.

Saivism-its several sects-their origin etc. Vaidika and Avaidika or Agamanta Saivism. Lakulīśa-paśupata Cult etc. Gradual growth of several systems and philosophies-Amalgamation of the Vaidika and Avaidika systems, which commenced in or about the NINTH century A. D. and took ā final shape in the XVII Century. Adi Saiva-Brahmanas or Sivala Brahmanas or Gurukkal. Saiva Diksha-Saiva conception of life, existence and effect or salvation or liberation. Ancient Andhra country was the abode of Buddhism. Before the advent of Buddhism, Andhra was known for its peculiar Saiva schools, particularly Pasupata. Well known pilgrim shrines of Andhra are: Mahendragiri and Mukhalingam in Ganjam, Bhimesvara of Daksharama, Kumara Bhimesvara or Kumararama Virabhadra of Pattisam, in East Godavari, Somesvara of Gunapudi and Aramesvara of Ramesvara of Palkolanu, in W. Godavari, Trikutesvara of Kotappa Konda, Kapotesvara of Chezerla in Guntur district, Kalahastisvara of Kalahasti in Chittoor district, Vaidyanathaswami of Pushpagiri in Cuddapah district, Mahanandi and Mallikarjuna at Srisailam, in Kurnool district, Virupaksha at Hampi in Bellary, Alampuram in Falgonda district, Mantra-Kalesvara at Mandhera on the Godavari in Karimnagar district etc. Lastly, The Five Sakti Pithas of Andhra.

II

B. Tamilnad.

Saiva-siddhanta and Saivadvaita systems-Saivism of Tamilnad-Does it differ from the Saiva systems of Andhra and North. Prevalence of both the Agamanta and Vaidika systems of Siva cult in Tamilnad. Rise of Siva temples in large numbers all over the CHOLA country during the XI to XIV Centuries. Among the great pilgrim centres are the following: Kapalisvara (Madras) Adhipurisvara in Tiruvarriyur, Ekbambranatha and Kailasanatha in Kanchi in Chengleput district Also Pakshitirtham and Vedagirisvara. Arunachalesvara at Tiruvannamalai, Nataraja at Chidambaram, in N & S. Arcot Districts; Kumbhesvara, at Kumbhaghonam, Darasuram Mayuranathesvara, Vaidvanatha (Vadisvarankoil), Madhyar juna, Kalyana.sundaresvara, Uttarapadhesvara and Vinayaka at Tiruchchegattangudi

Tiruvadi, Ardhanarisvara at Tiruchchengode; Vedarnayam, Valmikesvara at Tiruvaru and other temples, in Tanjore district; Jambhkesvsra and Akhilandesvarai at Jambnkesvaram, Ramaesvaram and lastly Sundaresvara-Siva and Minakshi at Madura. and Pasupatisvara at Karur; Besides, the six shrines of Subrahmanya, Tiruttani (Chittoor), Swamimala, Palani, Tirchendur, etc. The significance of the Subrahmanya worship in Tamilnad.

THE MAHABHARATA

BY

D. T. TATACHARYA, M.O.L.

1. Text.

In this country of yours the traditional learning consists in the study of the fourteen divisions of Sanskrit literature: The four Vedas; Ṛg Yajus, Saman and Atharvan; The six *an as:* Siksha, Vyakarna, Chandas, Nirukta, Jyotisha and Kalpa; and the four Upangas: Purana, Nyaya, Mimamsa and Dharma sastra. The Mahabharata, like the Ramayana is called Itihasa. This is allied to Purana and grouped with it. Purana is defined as that which describes the creation and destruction of the world, lineage, ages of the world and stories of families and dynasties. Unlike that, Itihasa is concerned with the life of one or more individuals. The Ramayana, we know, tell us Rama's story and the Mahabharata the story of Kurus and Pandavas.

The Mahabharata is an extensive work. It consists of one hunred thousand verses *i.e.*, one lac of Verses. It is divided into 18 parvans;

(1) Adi, (2) Sabha, (3) Aranya or Vana, (4) Virata, (5) Udyoga, (6) Bhishma, (7) Drona, (8) Karna, (2) Salya, (10) Sauptika, (11) Stri, (12) Santi, (13) Anusasana, (14)

Asvamedhika, (15) Asramavasika, (16) Mau-sala, (17) Mahaprasthana and (18) Svarga-rohana.

Many of these parvans have got sub-parvans. For instance, in the Adi, there are Paushya, Pauloma, Āstika, Amsāvataraṇa and other parvans. The par-vans are devided into *adhyayas*, unlike the Ramayana where the kandas are divided into *sargas*. Mostly the verses are in *sloka* or *anushtup* metre but occasionally other metres also are used. Here and there we find some prose passages also.

The author of this great epic is the famous Vyasa, also called Badarayana. Like the author of the Ramayana, Vyasa also got the blessings of Brahmā, the creator of the world and like that immortal epic, this, too, was first read and heard during some great sacri-fice.

With regard to the date of the epic as we have it now one scholar says that "It is only reasonable to suppose that it had acquired this character.........by about 350 A.D." while some other scholar says that "the Mahabharata was last recast about 250 B.C."

2. The Main Story and the Upakhyanas.

Duryodhana, the eldest of Dhritarashtra's one hundred sons, would not allow his cousins, the five sons of Pandu, Yudhishṭhira and others, to have any share in the inherited kingdom or property. All his treacherous designs to finish them off failed. Provi-

dence saved them. But through some deceiptful game they were forced to live in exile for 13 years, after which the inevitable war was fought and Duryodhana and his supporters were all killed.

Though the period of exile of Pandavas was less by one year than that of Rama, the hero of the Ramayana, their sufferings there were by far greater than those of Rama. In order to alleviate their grief and in different connection also many stories (Upakhyanas) are told, such as Nala and Savitri. Rama's story also finds a place here.

3. The Purpose of the Epic.

This as well as the other epic, served as a means of giving instruction in Dharma to the general public. The Mahabharata is called the fifth Veda. It is also stated that since women and the fourth caste people have no access to Vedas the sage, Vyasa, out of sympathy with them brought about this epic. The idea evidently is that the benifit, the Mahabharata is intended to bestow upon the people, is the same as can be derived through the proper study of Vedas· Realising the fact that without being properly educated people could not be made to lead a life of paece and contentment, to lead a decent life as human beings, the ancients were very particular about every individual getting the required amount of knowledge of his or her Dharma and the method they found suitable for this purpose and therefore employed universally was the *itihasa*-puraṇ method. All that mattered, all that

was important in telling the *itihāsa-purāṇa* stories, was the impression it created in peoples' mind. If it resulted in their mental discipline, in their good conduct, in their moral, social, and spiritual well being, the purpose is served fully and satisfactorily. Any lack of enthusiasm in respect of chronology or critical study in the modern sense of the word, on the part of Pauraniks or pandits is excusable and in my opinion unnecessary. When this universally benificial nature of the *itihasa-purana* method of common education is well understood and borne in mind all that is said in praise of the epic in the beginning and concluding portion would be better and more fully appreciated than otherwise.

DHARMA—SUTRAS

BY

P. V. RAMANUJASWAMI.

I

Vedas—Sakhas of the Vedas—form and content of the Vedas—devices invented to guard both—Vedangas and Anukramanis—Kalpasutras—Dharmasutras, the third part of the Kalpasutras—Kalpasutras attached to Sakhas—Separate Dharmasutras attached to Sakhas—Existing Dharmasutras—Establishment of relation between Kalpasutra and Vedas.

II

Contents of the Dharmasutra—Differences in contents—Retations between the Dharmasutras and Dharmasastras–sacred laws and secular laws–Asrama-dharma and Varnadharma—stress on Atmaguṇas Enumeration of Atmaguṇas.

III

Duties of a student—Conduct of the student Study — Salutation — Purification — Food — Penance Householder's duties—Women—Livelihood.

SYNOPSIS OF LECTURES

THEVARAM HYMNISTS

BY

T. P. PALANIAPPA PILLAI, B.O.L.

I

Thevāram—explanation of the name. Hymnists-Tirugñānasambandhar, Tirunāvukkarasu' & Sundaramurti, first two of this trio of one age and so treated in one lecture.

Tirugñānasambandhar: born to Brahmin parents of Kaundiya gotra in Sirkāli, got the grace of Lord Siva in his third year and composed divine hymns. Siva's graces in the gift of golden cymbals to keep time for his musical hymns—gifts of pearl-palanquin, umbrella and bugle as paraphernalia. His upanayanam-Tirunāvukkarasu meeting him at his place and taking leave to visit other shrines. Sambandha's visit to Tiruppāccilāccirāmam in Malanād north of the river Kāveri. Kollimalavan's daughter relieved of her apasmara illness by his song. His visit to Kongudesa-prevalence of fever malady-his beneficial relief. His return to the Chola territory-Pattisvaram pearl-canopy. Tiruvāvaduturai Lord's gifts of gold for the performance of yāga by his father. His visit to Dharmapuram and composition of yālmuri Padikam. His visit to Tiruthoṇḍa Nayanar of Tiruchenkattankudi. His stay at Tirumarugal and restoration to life of a merchant

youth who died of snake-bite. His meeting again at Pugalur with Tirunāvukkarasu. Their stay at Tiruvilimilalai during famine days and the Lord's gift of gold coins to meet their dearness. Their stay at Vedāraṇyam and the opening of the closed doors of the temple. Sambandhar's visit to Madura and his religious controversy with the Jains. On his return to Cholanad, crossing Odampokki and the discomfiture of the Buddhists at Bodhimangai. His meeting with Tirunāvukkarasu at Tiruppūnturuthi. His journey to Toṇḍainād. At Tiruvothur transforms barren palmyra into fruit bearing one His visit to Mylapore—of restoration to life of a dead girl in Kāpālisvara shrine. Marrige at his parents' request at Nallur where he disappeased in a conflagration with his group.

II

Tirunāvukkarasu: born to Vellala parents in Āmūr (Naḍu Nādu) His sister Tilakavati's marriage settled with a military commander Kalippakai whose death in the field of action shatters his family. His embracing of the Jain faith and his eminence as a Jain teacher distressed his sister. Siva's intercession of Nāvukkarasu's return to his original Saiva faith. The Jains at Pāṭaliputra exasperated at his sudden change of faith, pleaded with their King to punish him. His successful emergence out of their tortures. The Jain King's change of faith and his building of a Saiva shrine Gunabharesvara. The Saint's visit to the south and stay at Tingalur. Appudi Adigal's hospitality. His v isitsto Tiruvārūr and contact with many Saiva

devotees. His visits to Vilimilalai and Vedāraṇyam along with Sambandhar interspersed. Palaiyārai saiva-linga disclosure, visit to Kalatasti and mount kailas-return to Pañcanada. Stay at Punturuthi mutt where Sambandhar met him after his return from Madura. Stay at Pugalur and attains release from mortal coil.

I

Sundaramurti: The Puranam gives reasons only for his descent into mundane life; born to Ādi Saiva Brahmin parents at Nāvalūr. Narasinga Munaiy-raiyan's protege-Siva's intervetion during his marri-age. He ordains him to His service of songs. His visits to Adigai, Cidambaram, Sirkali and arrival at Tiruvārūr. His marriage with Paravaiyār. Occasion for Tiruttondattokai Kuṇḍaiyur Kila's hospitality Kotpuli Nāyanār's homage-Paravai's reguest for gold for Panguni festival and his getting golden brickstones at Pugalur. Visit to Vriddhachalam and getting gold from Siva. His visit to Toṇḍainad and stay at Tiru-vaṟṟiyūr. His marriage with Sankili; violation of vow and loss of eyesight. Regaining eyesight at Conjee-varam and Tiruvarur. His appeasement of Paravai's sulky attitude through the offices of Siva. Eyer Kon's resentment of Sundarar's action and its composur, His friendship with Cerman Perumal. His visit to Kongudese Avināsi and restoration to life of a boy swallowed by a crocodile. Visit to Tiruvañcikkalam and his request to free him from mundane existence and journey to Kailas on white elephant.

SAIVA SAINTS

II

First mention in Tiruttondattokai as individual and collective devotees. Individuals sixty three in number-collectively nine groups. Cosmopolitan in nature enfolding within it all sorts of Saiva devotees without distinction in class, caste, creed, race or sex as may be seen here. Brahmins 16, kings 6, chieftains 5. Vanigas 5, Vellalas 13, Shepherds 2, Sāliya 1. Potter 1, Oilpresser 1, Fisherman 1, Toddy-drawer 1, Workerman 1, Hunter 1, Candala 1, Pāna 1, Sect unknown 13,

Of these devotees, Karaikkāl Ammai-a very enlightened woman of all virtues was the earliest hymnist. Her devotional songs surpass all varieties of devotional songs. Tirumūlar-a great sage, who gave the Saiva Agama knowledge to the Southereners-has given the great book of Tamil mysticism. Kannappa Nāyanār-a hunter extolled by all as the summit of love towards Siva.

Others not included here are the great hymnists Mānikkavācakar and Paṭṭinattup-pillaiyār whose contributions stand as superb monuments of devotional literature.

TEMPLE ARCHITECTURE

BY

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LECTURE I.

Architecture has been defined as the "matrix of civilization". The architectural remains are the main visible records through the different ages of man's intellectual evolution.

One style of architecture differs from another in fundamental principles and details. To the Greeks it was refined perfection. Roman buildings are characterised by scientific construction. The outstanding characteristic of Indian architecture is its spiritual content; the purpose of the building art being to represent in concrete form the prevailing religious consciousness of the people. It is mind materialised in terms of rock, brick or stone. The development of Hindu architecture has been mainly regional and therefore the building style was considerably moulded by varying local conditions. Though certain modes might have been preferred by certain sects it was on the whole non-sectarian in character. On account of its massiveness and volume Indian architecture is essentially trabeate. The religious buildings are illustrative of harmonious integration of plastic decoration with the architectural scheme.

The origin of the temple and the temple architecture is shrouded in mystery. There are three main styles in

the Hindu architecture, the Nagara, Vesara and the Dravida, each of which has a few distinctive characteristics.

In South India temple architecture developed along independent lines and gave rise to building modes which were quite distinct from those of N. India. A study of the classical Tamil literature reveals the existence of a number of temples with towers and walls, at places like Madura, Kaverippumpattinam and other places in the Tamil country, but traces of them are not found now.

LECTURE II

The Southern style of temple architecture which developed in the country in historical times may be grouped into the following five chronological divisions corresponding to the five principal dynasties which successively ruled over the region and patronised and largely moulded the growth of architecture in the country.

1. Pallava ... 600— 900
2. Chola ... 900—1150
3. Pandya ... 1100—1350
4. Vijayanagar ... 1350—1550
5. Nayaka, since ... 1600

Pallava Style:—It is divisible into the earlier rockcut phase under Mahendravarman I and Narasimhavarman I and the later structural phase. The structural phase developed under the patronage of Narasimhavarman II and Paramesvaravarman II. The shore temple at Maha-

balipuram and the Kailasanatha and Vaikuntaperumal temples at Kanchi are the best examples of Pallava structural temples.

Chola Style :—The architectural features of the Chola temples are marked by a fresh spirit and the introduction of some new elements, but no material changes in the structural plan and arrangements are seen. The Pallava lion motif gives place to conventional mouldings of which mention may be made of a string course containing a row of griffin heads. The pillars are better proportioned and are illustrative of a change of order. The *palagai* (abacus) and the *idal* (lotus form) become important architectural features during the period. The greatest examples of the temples of this period are the Brihadisvara temple at Tanjore and the Gangaikonda-cholapuram temple.

LECTURE. III.

Pandya Style :—(1100–1350). The most conspicuous feature of the Pandya style is the gopuram before which the towered sanctuary became dwarfed. The temple becomes something like a fortresss within a series of enclosing walls. The best examples of such towers are those at Chidambaram, Kumbakonam and Tiruvannamalai. During this period the flower shaped idal *below* the abacus becomes foliated and develops a scalloped edge. The corbel bracket is changed into a small pendant.

Vijayanagar Style :—(1350–1550) The Vijayanagar period was marked by a great efflorescence of building art

in S. India. The most important architectural characteristic of the period relates to the design of the pillar shaft which becomes the nucleus of a number of smaller pillars or for the attachment of a number of small figures including rearing horses and rampant hippogiffs. The corbel bracket develops into a full-fledged lotus pendant. The double-edge roll cornice is another important feature of the architecture of the period. With the elaboration and multiplication of temple rituals new adjuncts like shrines and halls are added to the temple. Among them are the Amman shrine and the Kalyana mantapa. Examples of the latter are found at Vellur, Kanchi and Hampi.

Nayak Style from 1600:—Temple architecture reached its climax under the Nayak rulers. The Pandyan and Vijayanagar architectural features were elaborated and perfected during the period and around the main temples were constructed huge concentric enclosing walls pierced by imposing gopurams. The 1000 pillared mantapa became another feature of the temple elaboration. The pillars were decorated with fierce dragons and fanciful animals. Examples of this kind may be found at Chidambaram, Srirangam, Jambukesvaram, Madura, Srivalliputtur etc.

BHAGAVAD GITA.

BY

K. S. RAMASWAMI SASTRI.

I

GITA AND UPANISHADS

A well known verse says that the Upanishads are the cows and that Arjuna is the calf and that the Sri Krishna is the milkman and that the Gita is the milk. This means that the Gita contains the essence of the Upanishads and that just as milk is white in colour whatever the colours of the cows even so the essence of all the Upanishads is the same though the forms of the teaching in them might vary.

The Gita is a gospel for all humanity though it had its origin in India. The words Manavāh, Manushyah, Janāh, Prajāh, Purusha, Nara etc found in it frequently show this fact clearly. Further it promises salvation to all.

The Upanishads contain certain sublime philosophy as well as sublime religion. In India religion and philosophy have always gone hand in hand.

The basic metaphysical idea in chapter II of the Gita is the idea of the immortality of the soul. It is taken from the Katha Upanishad. The other basic idea in Chapter II of the Gita is the ideas of Nishkama Karma and Loka-Sangraha and Tyaga are taken from the Isa Upanishad etc. In the same way we can

trace the key ideas of the Gita in chapter after chapter to the Upanishads.

II

GITA AND THE DARSANAS

The Gita does not refer specifically to the Nyaya and Vaiseshika systems. But in Gita, XIII, 22 there is a reference to the views of all the Darsanas according to the commentator Nilakanta. The Samkhya system is taken up by Sri Krishna and corrected and supplemented and sublimated by Sri Krishna. The Samkhya system speaks only of Purusha and Prakriti and has no room in it for the concept of Purushottama. Further, the concept of Mukti in it is negative, being the mere dissociation of Prakriti and Purusha. The Gita brings in the concept of Ananda. The concepts of Bhakti and Grace are foreign to the Samkhya system but are the pivots of the Gita. The Gita sublimates also the Yoga-Darsana of Patanjali. It supplements the Purva Mimamsa by the concept of Godhead but condemns mere absorption in Vedic sacrifices as if heaven (swarga) is the be-all and end-all of life. The Uttara Mimamsa cites the Gita as an authority. Both are based on the Vedanta *i.e.*, Upanishads.

III

GITA AND THE BRAHMA SUTRAS THE GITA GOSPEL

The Gita is best studied in the light of the evolution of thought in the Brahmasutras *viz,* Samanvaya, Avirodha, Sadhana and Phala. The supreme Sama,

nvaya declaration of the Gita is the reality of our living and moving and having our being in Brahman (God). The Avirodha aspect of the Gita is seen in its acceptance of all the true elements in the Darsanas and its rejection of all the un-Vedic elements in them. The union of synthesis and sublimation and spirituality is the supreme merit of the Gita. The various yogas described in the Gita form its Sadhana portion. The phala portion relates to our attainment of the supreme infinite eternal bliss. Such bliss is described by various words such as Moksha, amrita, māyātarana, sādharmya, Paramam-dhama, Param sthanam, Saswatham padam, avyayam, Parā Gati, prevesa, nirvana etc.

The Gita harmonises Karma, Dhyana, Bhakti and Jnana and gives us a complete vision of the religion of the Hindus. It is the crown and fulfilment and glory of Hinduism.

THE VEDAS

LECTURE I.

Veda means both a civilization and also a set of texts. The texts are the sole survivals of a certain period in Indian History, which is the earliest; a decline in Indian civilization from the Vedic period to the modern period, according to Indian tradition; standard of life in the Vedic period accepted as the ideal. Original Text and commentary; latter called Brahmanas; Four main divisions; Brahmanas have the Aranyaka and Upanishad as the final portions. The date of the Vedas; the authorship of the Vedas. Nature and division of the Vedic texts. The Brahmanas; the chief Brahmanas; the relation of the Brahmanas to the Texts; the date of the Brahmanas. Rigveda and Atharvaveda as the chief of the Samhitas. Yajus is more of the nature of Brahmanas; Saman is an independent text, mostly taken from the Rigveda. The secular and the religious hymns; the sacrificial and the philosophical hymns among the religious hymns: the general civilization of the Vedic period; Family relationships; Position of women; Kings; Homes, Villages and Cities; Wealth; General attitude to world.

LECTURE II

Religion of the Vedas; Sacrifices; the latter-day sacrifices of the Hindus; development of the sacrifices.

Gods; their nature and their relation to man. Heaven; Dead ancestors; Their life in Heaven; Doctrine of Karma and rebirth; Soma: was it an intoxicant? The intoxicant drinks of the Vedic times; Their use in the Vedic sacrifices; food of the Vedic Gods; Sin and Hell; Power, wrath and mercy of the Gods; Those who performed sacrifices and those who did not perform sacrifices; Idol worship; Relation of temples to Vedic religion. Certain latter-day notions about Vedas, traced to the Vedas; the meaning of the eternality of the Vedas and the non-human origin of Vedas; the meaning of the unalterable nature of the Vedic Texts. The value of the Vedas to the Hindu civilization.

LECTURE III.

The position of the Upanishads in the Vedic scheme; the germs of the Upanishads in the Vedic Texts; Atman, Brahman, etc. A subjective inquiry of the objective world; so-called opposition to Vedic sacrifices in the Upanishad; The modern theory of a conflict of Karma and knowledge and the corresponding conflict between Brahmins and Kshatriyas; the conflict between world and Release; conflict between secular life and retired life. Are the Upanishads forest texts? Position of citizens and the country in relation to the Rishis of the Upanishads; Pessimism of the Upanishads. The Major and the Minor Upanishads; Were there Sanyasins in the Vedic period? Who were the Upanishadic Rishis? The Four Ashramas and the Four Purusharthats. A general analysis of the ten

major Upanishads; The different interpretations of the Upanishads in later days; The *Taittiriyopanishad* and the final teahing in it: Its implication; the study of the texts, alcng with general education; the special study after that general study: Are Heaven and Final release the main objectives of the study represented by the Brahmanas and the Upanishads? Was the purport of the Upanishadic teaching to enable the student to live a full life or to get release from the world?

TIRUMALAI HILLS

BY

G. T. GOPALAKRISHNA NAIDU,
Health Officer.

Topography and Town Planning:

SYNOPSIS.

Topography:

Tirumalai Hills or Venkatachalam-Situation in the Eastern Ghats-Chittoor District-Height about 3000 feet-Several Water falls-Invigorating.

Meteorology:

Average annual rainfall 25 to 30 inches-Fluctuaing from year to year-Maximum Temperature 90° F Months from November to January, cold and yet pleasant-Months from March to May salubrious.

Origin of the Temple:

Tondaman Chakravarthi's initial effort at the commencement of the Christian Era,-Inscriptions of Pallava, Chola and Pandya Kings up to 13th century, Vijaia Ranga Kings from 14th to 17th century have been noticed.

King Salva Ramadoss in 15th century-His construction of 1000 Pillared Mantapam.

First Citizen:

Tirumalai Nambi succeeded by Anantalwar, a disciple of Ramanuja-Rigours and Regulations laid by Ramanuja—

Human Habitation then possible only for devotees of much sacrificing spirit—

Later Developments:

Management of temple in the hands of the East India Company till 1843 A. D.-Appearance of Devotee Mahant-Transfer of management to this then band of Devotees—

Late Prayagdoss's achievement-Electrical and Water-supply.

Committee's Splendid Work:

Road formation-Initiation of Papanasanam Water Supply Scheme-Reduction of Malaria,-

Present condition of village:

Old mantapams converted into huts-No better than hovels-Insanitary set up-Dark and ill-ventilated dwellings—

Remedying factors:

Building Rules-G.O. No. M.S. 3061. P.H. dated 31-8-1949—Enforcement of Better class of houses contemplated-Open front and back-Ventilation of rooms-Drainage-Sanitary conveniences-proper layout of Cattle Sheds,-

Town planning:

Village like an amphi-Theatre with central temple Plan for improvement-Peripheral Circuitous Road Connecting Cross Roads from temple-Layout of Residential areas-Allotment of Industrial areas-construction of model cattle sheds—closure of mosquito breeding Tanks and Pits,-

House construction :

Type design of Houses-Co-operative House Building Scheme-General conditions of House Construction-

Temple renovat on :

Renovation of Gopurams-Remodelling of Potu-Repairs to Poola-Bhavi-Removal of office from the present enclosure to Ranga Mantapam.

Conclusion :

Balaji, the attractive Shakthi makes even the indolent, Karma Yogies-Bakthas swell in number-main improvements necessary-More accommodation for Pilgrims, Centralisation of Shaving Saloons, Improvements to Hospital, Construction of a first elass Isolation Shed, Provision of a Central Bacteriological Institute and a provision of a site for Aerodrome. All these pave the way for the future Summer Capital of the Government of Madras.

MODERN RELIGIOUS MOVEMENTS 1500 ff.

THREE LECTURES,

BY

DR. K. C. VARADACHARI, M.A., Ph.D.

I

The modern period in a sense begins with the Northern movements of Vedanta. Chaitanya, Ramanand, Nanak, Kabir flooded the North with the inspiration and devotional mysticism of the Bhagavata and Agama. The catholic spurt of enthusiasm led to rejuvenation of Hindu life which was sought to be submerged by the Islamic devotion that became the most threatening influence. Bigotry was sought to be abolished by spiritual understanding. Divisions made by philosophy and practice were sought to be bridged by affection and universal love for God. Love of God was shown to be the instrument for the love of man and the dawn of wisdom and tolerance. Din-ilahi of Akbar, and Dara Shuk. A new phase of Hinduism emerged in Vijayanagar and Shivaji's Empires.

The advent of the British or Christian Missionary was another profound disturbing factor. The Personal factor in the Advent of Christ is its liberating principle. The Islamic and the Christian distrust and disregard of Arca and the adaptation of the Avatār principle whether as the Divine descent (or descent of His

messenger or Son) is the second stage. The discovery of the Upaniṣadic philosophy by Ram Mohun Roy (Brahmo movement) and the adaptation of the non-idolatristic principle. The incompleteness and incompetence of the Brahmo Movement to meet the challenge of the Western theism due to lack of a fundamental understanding of the Vedic and Āgama literature.

The Brahmo tradition of Keshub Chandra Sen and Devendranath Tagore yielded place to the Humanism of Rabindranath. The poet-hymnist revived the Upaniṣadic tradition of experience of God as the reality behind the Universe and of the Universe. Love is the perfume of the Eternal. Song is the voice of the Infinite. Beauty is the experience of liberation.

II

Sri Aurobindo's Yoga and its significance. Yoga is for realisation, not for liberation as such. It is for the attainment of perfection and higher nature, transformation of the human into the divine. It is for evolution into a higher humanity, superhumanity. The method is Surrender. It is the return to the Gospel of the Gita understood in the fundamental sense of Yoga, pūrṇa Yoga. Karma Yoga of Tilak is thin inspiration. Divine life demands utter surrender to the Supreme Godhead. Ātma-samarpama is the condition of Yoga, not the final step but the first step is prapatti. This view recalls the Ālvār philosophy. But his main movement is of the Siddha (occult).

III

Mahatma Gandhi's philosophy of Religion is ethical (Dharma), based on the karma-yoga of Gita. He combined in himself the Bhāgavata (Jaina) principle of Ahimsa, and the deep austerity of the Yoga (Buddhist) of service of Humanity. His deep abiding inspiration was the Īṣāvāsyopaniṣad. The ideal of human life is service of God through man, through truth and righteousness learnt from the inward depths of developed conscience. Hinduism finds a new dimension and prepares itself for universal acceptance at his hands.

SOUTH INDIAN MOVEMENTS

Ramalingaswami in the last century and Ramana Maharsi in the present.

Conclusion: If Brahma Samaja brought back the pure philosophy of the Upaniṣads, Arya samaja brought back the Veda, Ramakrishna brought back Āgama and Tantra, Mahatma broght back the riches of the Bhagavata and Gita, and Sri Aurobindo the fundamental unity of the Yoga of the Pancaratra and Tantra, Upanisads and Gita, and Hinduism is set for a spiritual adventure. But the final step yet remains.

Other movements and personalities there are; but the pattern of our Hinduism remains. Two questions remain to be answered: Are we set for a universal role and how far could we succeed? A study of Hinduism in its purity is difficult because it has now been rendered very difficult, thanks to individual independent interpreters of the difficult mystic and occult

literature. We can however profit by the knowledge of these interpretations provided we are guided by devotion to God.

Prehistoric Background of Hindu Religion and Culture

BY

(V. D. KRISHNASWAMY.)

How the world was prepared for Man—The times of Earliest Man—The Oldest human implements—The life and thought of the Earliest men—Early Man in India—South India's past.

LECTURE No. 2

Prehistoric Phases of our Civilization

Intercourse and diffusion of Culture—Funerals—Temple building—The Buddhist origin of the Hindu temple—The evolution of South Indian temples in the Christian era.

LECTURE No. 3

Preservation of Sculptures and Inscriptions In the Temples in the Madars Presidency

Value of inscription and sculptures—Scant regard paid to Religious moruments—Baneful effects of white-wash and of oil lamps—India's message in stone.

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శ్రీ

శ్రీరామజయం.

శ్రీపాంచరాత్రాగమము.

ఆగమములు.

(కేశవ గోపాలబట్టర్.)

భారతభూమియందు సుప్రసిద్ధమై జగత్సృష్టినుండి శంకర రామానుజాచార్యులే మొదలుగాగల మతత్రయాచార్యులచే పరిగణింప బడినవి;

భారతీయులకు ఆగమ వేద పురాణ ఇతిహాసములు పరమ పూజ్యాస్పదమైన శాస్త్రములు.

ఆగమములు ఏరీతి వేదములు సాక్షాత్పరబ్రహ్మచే వుపదేశింప బడినదో ఆరీతి సాక్షాత్ భగవంతునిచేతనే ఆగమములు వుపదిష్టమైనవి ఈభావమునుండియే వేదాగమములు సమానతుల్యముగా భాష్యకారులచే వివరింపబడినవి.

వేదములు ఆగమములు భక్తిజ్ఞాన వైరాగ్యములను బోధించుచున్నవి. ఆగమములయందు పాంచరాత్రము సుప్రసిద్ధమైనది. శ్రియఃపతియైన శ్రీమహావిష్ణువు జగత్సృష్టియందు చతుర్ముఖునకు సాక్షాత్కారులై పాంచరాత్రాగమమును వుపదేశించెను ఈపాంచరాత్రాగమమునకు భగవచ్ఛాస్త్రతంత్రమని పేరుగలదు. ఈగ్రంథములు పురాణేతిహాసములవలె ఆత్మపారిశుధ్యతను మనోనిర్మలతను, భగవదుపాసనా క్రమములను, తెలియపరచుచున్నవి. అష్టాదశస్మృతులు కర్మకాండములకు సంబంధించిన విధినిషేధప్రాయశ్చిత్త విధులను తెలియ పరచుచున్నవి. చతుర్విధపురుషార్థ సాధనమునకు, పైవివరించిన శాస్త్రములు, ముఖ్యాధారమై యున్నవి.

వైదిక మతాచార ధర్మములను, రక్షించుటకై, బ్రహ్మచర్య, గృహస్థ, వానప్రస్థ, సన్యాసాశ్రమములనెడి, నాలుగాశ్రమములు గలవు. ఆశ్రమధర్మములను, నివర్తించువరకు, మానవ వర్గమునకు, ముక్తిగలుగదు.

గుణత్రయములు.

అనగా సత్వరజస్తమోగుణములున్ను కర్మభేదములను అనుసరించి బ్రహ్మ క్షత్రియ వైశ్య శూద్రులనెడి నాలుగు వర్ణములు కలిగినవి. ఆవర్ణాశ్ర మధర్మములకున్ను జ్ఞానభక్తి వైరాగ్యములు కలుగకనే ముక్తికలుగదు

జ్ఞానసాధనకు భక్తియే అవశ్యకము. ఆభక్తిని అనుసరించుటకు, సగుణోపాసనమే ముఖ్యమైనది. అట్టి సగుణోపాసనమును అనుష్ఠించుటకు అగమదేవాలయములే ప్రధానస్థానములు.

అట్టిదేవాలయములు, ధార్మికజనుల జీవనములు, మరిన్ని భారత దేశ సభ్యత, సంస్కృతికేంద్రములు. మనస్సేకాగ్రత యేర్పడుటకు, ఆరోగ్యలాభమును పొందుటకు, ప్రబలమైనస్థానములు. అట్టిదేవాలయ నిర్మాణమునకు, ఆగమశాస్త్రధర్మములు ప్రధానమైయున్నవి, ఆగమ్మ ములు, ఆలయనిర్మాణాదిజ్ఞాన ప్రదమైన సాధనమునకు ముఖ్యమైనవి, మనము అనుసరించు సగుణోపాసనాది సర్వక్రియలకున్ను, ఆగమశాస్త్ర ములే ఆధారమైనవి. ఆగమములు ౩ విధములు. శైవ, వైఖానస, పాంచ రాత్రములు, పాంచరాత్రము భగవన్ముఖోద్గతము సార్ధకోటి ప్రమాణగ్రంధ పరిమితమై అష్టోత్తర శతసంహితలతో కూడివున్నది.

పాంచరాత్రసంహితలలో ముఖ్యమైనది పాద్మము. ఈపాద్మసం హితవలె అనేక సంహితలుకలవు. ఈసంహితలయందు, జ్ఞాన, యోగ, క్రియాచర్యాత్మకమై నాల్గుపాదములుచేరి, శిల్పశాస్త్ర వివరణములు, అనగా, గ్రామ, ఆలయ, గోపుర, విమాన, నిర్మాణములు మూర్తిలక్షణములు. కర్షణాది ప్రతిష్ఠాద్యుత్సవాంత భగవదారాధన నిత్యనైమిత్తిక ప్రాయశ్చిత్త విధులు, మంత్ర మండల కుండ ముద్రాలక్షణములు. ధ్వజస్తంభ బలిపీఠాది, ప్రాసాదమంటపముల వరకు, స్వార్థ పరార్థ యజనప్రక్రియలతో కూడి, భారతదేశ మాద్యంతము, అనేక దివ్యతిరుపతులయందు అర్చావ తారమూర్తుల సాన్నిధ్యహేతువై వెలయుచుండునవి అగమములు.

శ్రీమద్విఖనస మహాగురవే నమః

వైఖానసాగమము.

I

విఖనసమహర్షి

(ఏ. వెంకట్రామ దీక్షితులు.)

భారతదేశ వైశిష్ట్యమునకు. ముఖ్యకారణము. ఆధ్యాత్మిక విచారము, అందు భగవంతుని స్థానముగొప్పది. ఆభగవంతుని పూజాదులకై ఆగమశాస్త్ర ప్రవృత్తి. ఆపూజా విధానములలో ఒకటైన. వైఖానసాగమ విచారమే ప్రసక్తవిషయము. జగదండ బ్రహ్మాండమునందు, సృష్టి, స్థితి, లయ, కారణకర్తయగు శ్రీమన్నారాయణుడు వ్యష్టి, సమష్టి రూపమైన ఈబ్రహ్మాండమును, మనసాసృజించెను, అట్లు జన్మమెత్తిన ప్రతి జీవియు, వివేకము. వివేచనము. జ్ఞానము. యోగము. జపము, నిష్ఠా, ధ్యానము, తపము, మొదలగు విశేష విషయములను తెలుసుకొనుటద్వారా తన్ను పొందవలయునని పరమాత్మ స్వాంశముగా, విఖనస మహర్షిని సృజించెను, ఆత్మ. శరీరము, తత్వజ్ఞానము, వైరాగ్యము, బ్రహ్మచర్యము, భక్తి. తత్ప్రభేదములు. సత్సంగము, సత్కర్మములు, సదాచారములు, భగవదారాధనము, ఉపాసన, తత్ప్రాప్తి యోగ్యకర్మములు, ఐహికాముష్మికఫలములు, మొదలగువాట్లను, మనకు, ఎరుంగజేసిన మహాముని, విఖనసమహర్షులని, వైఖానసాగమము ఘోషించుచున్నది.

II

అర్చావతారము - (భక్తి)

స్వయంవ్యక్తము దివ్యము ఆర్షము పౌరాణికము మానుషికము. భగవదర్చనము, స్వార్థము, పరార్థము ఐహికాముష్మిక ఫలప్రదము, అద్వారకము. సద్వారకము, సాకారము, నిరాకారము. దేహశుద్ధి, ఆత్మ శుద్ధి. పరంపరాగతమంత్రానుష్ఠానము, యోగము, బింబశుద్ధి. సాన్నిధ్యము, పూజోపకరణములు, ధూప, దీప, నైవేద్యాది. పరికరములు. ఉపచారములు, ఉత్సవము-ఉత్సవ ప్రభేదములు, తదంగప్రక్రియలు, బ్రహ్మోత్సవ వివరణము. ప్రతిష్ఠా—దేవయజనము, ఆచార్య లక్షణము, కాలము,

బింబాదుల లక్షణములు, అధివాసాదులు. అగ్నికుండ ప్రమాణాది విధులు, పాత్రపదార్థ ప్రమాణములు, హోమములు. న్యాసములు, కలా వాహనము, జీర్ణోద్ధారము కలాకర్షణ, పునఃప్రతిష్ఠా, శాంతి. ప్రాయశ్చిత్తములు-సామాన్య, విశేష, నిర్ణయము, ప్రత్యక్షచర్య. ఆగమములోకకల్యాణమునకే గనుక సర్వ జనాదరణీయము. శృతి, స్మృతి, పురాణాదులందు ఆగమప్రశస్తి, కర్మవిశిష్ట జ్ఞానము ఇహమందు సుఖమును పరమందు మోక్షమును గలుగజేయును.

III

దేవాలయముల ఆవశ్యకత.

దేవుడు సత్యస్వరూపుడు, ఒకడే, నిత్యుడు, అవినాశి, అనాది, అనంతుడు, సృష్టి స్థితి లయకర్త.

ఆలయము—విమానము, ప్రాకారము, ధ్వజస్తంభము, బలిపీఠము, మండపాదులు, గోపురము, వీటితత్త్వము. స్థలము—అద్రిశృంగములు నదీతీరములు, జనపదములు. గ్రామములు, మొదలైనవి. జీవిక కలుగు ఫలములు, ఇష్టసిద్ధి, అనిష్ట నివారణము, ఆత్మోన్నతి, మనశ్శాంతి. ధర్మ, అర్థ, కామ, మోక్షములు. ఆమోద, ప్రమోద, సమ్మోద, వైకుంఠ, రూపములగు సాలోక్య, సామీప్య, సారూప్య, సాయుజ్యములు. దేవాలయములు, హిందూసంస్కృతిరక్షణకు అత్యావశ్యకములు, దేవమందిరములు, శిలమగు టకవకాశమిచ్చిన, హిందూసంస్కృతికి అవనతి కలుగును. స్వతంత్ర భారతమందు, ప్రతి భారతీయుడు, ఉన్నతికై ఆత్మాభిమానము కలిగి, హిందూ సంస్కృతికి, మూలభూత మైన, దేవాలయరక్షణము, యథావిధిగా నిర్వహించుట అవశ్యకర్త వ్యమని గమనించవలెను (నిగమనము)—ఉపసంహారము.

ఓం. శాంతి శాంతి శాంతి :

ద్వైతమతము, మతప్రవర్తకులు

(S. గోపాలకృష్ణాచార్యులు.)

1. ద్వైతమతమునకు ప్రవర్తకులు శ్రీమన్మధ్వాచార్యులవారు. వీరికి శ్రీపూర్ణప్రజ్ఞులనియు, శ్రీమదానన్దతీర్థభగవత్పాదాచార్యులనియు, నామాన్తరములు. సజ్జనులను తత్త్వజ్ఞానోపదేశముచే నుద్ధరించుటకు భగవదాజ్ఞచే దేవతలు కలియుగమున మానవరూపములతో నవతరించుటకలదు. శ్రీవాయుమూర్తియే శ్రీమధ్వాచార్యులుగా నవతరించి ద్వైతమతమును స్థాపించిరి. వారిశిష్యపరంపరచే భరతఖండమున ద్వైతమతము సర్వతోముఖముగా నభివృద్ధి పొందింపఁబడియున్నది.

2. ద్వైతమత తత్త్వములు తొమ్మిది. ఈనవ తత్త్వములును నవరత్నములుగా వర్ణింపబడియున్నవి.

ఆతత్త్వములు ఏవనగా?

(1) శ్రీమన్నారాయణుడే సర్వోత్తముడు.

(2) జగత్తు సత్యము.

(3) భేదము సత్యము.

(4) జీవులు శ్రీహరియొక్క అనుచరులు.

(5) జీవులు నీచోచ్చభావము కలవారలు.

(6) స్వస్వరూపానందానుభవమే మోక్షము.

(7) నిర్మలమైన భక్తియే మోక్షమునకు సాధనము.

(8) ప్రత్యక్షము, అనుమానము, ఆగమములను, మూడే ప్రమాణములు.

(9) సమస్తవేదములున్ను శ్రీహరినే పొగడుచున్నవి, అనగా సమస్తవేదములచే ముఖ్యముగా ప్రతిపాద్యుడు శ్రీమన్నారాయణుడే.

పురాణములు

(S. గోపాలకృష్ణాచార్యులు.)

1. వేదముయొక్కమాట రాజాజ్ఞవలెనుండును. చెప్పినట్లువినుటతప్ప "ఎందుకు ? ఎచ్చట ? ఎప్పుడు ?" మొదలైన ప్రశ్నలకు అచ్చట తావులేదు. పురాణములటులకాదు. వేదముచెప్పు ధర్మరహస్యములనే పురాణములున్ను తెలుపుచున్నవి. అదినిశ్చయము. అయితే ఆ స్మృతుల వలెనే సాధక బాధకములను చర్చించి చెడ్డవారియొక్కయు, మంచివారియొక్కయు, నిదర్శనములను ముందుంచి, మనస్సును స్వాధీనము చేసికొని కర్తవ్యకార్యములందు మానవుని ప్రేరేపించుచున్నవి. మనుష్యుని ఉన్నతస్థితికి గొనిపోవుటే మొత్తమువీద ఈరెండింటికిన్ని లక్ష్యము. అయితే ఉపదేశముయొక్క క్రమమునందు మాత్రము భేదమున్నది. "ఇంద్రియములకుదాసులు కారాదు, వాట్లను జయించుటయే నిజమైనసుఖమునకు మార్గము." "పితృకార్యమును, దేవకార్యమును, తప్పక జరుపవలయును." "ఎన్నితంత్రముల పన్నినను, మృత్యువుయొక్క పిడినుండి తప్పించుకొనుట కసాధ్యము." మొదలగు నీతులు వేదములయందు చెప్పఁబడియున్నవిగదా ? ఇవి మనస్సునందు వేరు విడచి, నిలిచి, కార్యరూపమునకు తిరుగు రీతియందు పురాణకర్తలు విట్లను బోధించుచున్నారు.

మునలి తనమువచ్చినను ఇంద్రియ సుఖమునందు ఆశ తీరక తనకొమారుని వలన యౌవనమును ప్రార్థించి పొంది అనేకవిధములైన సుఖముల ననుభవించి అప్పుడున్ను తృప్తికలుగకపోగా యయాతిమహారాజు "కామమును అణచివేయు

మోహధమనగా శాంతి, సుఖానుభవముకాదు." అను తత్త్వమును తానే తెలిసికొనెను.

కడుపుకులేక క్షామపీడితుడై బడలియున్న పితృవర్తి యను బ్రాహ్మణపుత్రుడు తనకుదొరకిన ఏదోమరాహారమునే శ్రాద్ధరూపముగా పితృలకు సమర్పణచేసి, ఆ శేషమును భక్షించిన కారణమున మరుజన్మమునందతడు పాంచాలదేశపురాజుగా జన్మించి సకలశాస్త్రవిశారదుడయ్యెను.

" హిరణ్యకశిపుడు, అంధకుడు, తారకాసురుడు, మొదలైన రాక్షసులు మృత్యువును తప్పించుకొనవలయునని ఎన్నియోవరములను పొందియుండిరి. అయినను వారల గతి ఏమైనది ? ఒకప్పుడు వారున్ను మృత్యువుచే కబళింపఁబడిరి" ఈలాగున భిన్న భిన్నస్వభావముగల ప్రాణుల జీవనవైచిత్ర్యమును ప్రదర్శించి, తన్మూలమున జనులకు నీతులను బోధించుటయే పురాణముల వైశిష్ట్యము.

౨. పురాణములను భారతీయ సంస్కృతియొక్క విశ్వకోశమని చెప్పఁదగును. వానియందుచెప్పబడని విషయములులేవు. కర్మయోగము, జ్ఞానయోగము, భక్తియోగము, వ్రతములు, దానములు, దండనీతి, వాస్తుశిల్పము, ధర్మశాస్త్రము, వైద్యము, జ్యోతిషము, మొదలగు నిహపర జీవనములకు సాధకములైన యనేక విషయములు పురాణముల యందు అణఁగి యున్నవి. మహాపురాణములు 18. ఉపపురాణములు 18. వీనికి కర్త శ్రీవేదవ్యాసమహర్షి

శ్రీ

శ్రీరామజయం.

శ్రీపాంచరాత్రాగమము.

ఆగమములు.

(కేశవ గోపాలబట్టర్.)

భారతభూమియందు సుప్రసిద్ధమై జగత్సృష్టినుండి శంకర రామానుజాచార్యులే మొదలుగాగల మతత్రయాచార్యులచే పరిగణింప బడినవి.

భారతీయులకు ఆగమ వేద పురాణ ఇతిహాసములు పరమ పూజ్యప్రదమైన శాస్త్రములు.

ఆగమములు ఏరీతి వేదములు సాక్షాత్పరబ్రహ్మచే వుపదేశింప బడినదో ఆరీతి సాక్షాత్ భగవంతునిచేతనే ఆగమములు వుపదిష్టమైనవి ఈభావమునుండియే వేదాగమములు సమానతుల్యముగా భాష్యకారులచే వివరింపబడినవి.

వేదములు ఆగమములు భక్తిజ్ఞాన వైరాగ్యములను బోధించుచున్నవి. ఆగమములయందు పాంచరాత్రము సుప్రసిద్ధమైనది. శ్రియఃపతియైన శ్రీమహావిష్ణువు జగత్సృష్టియందు చతుర్ముఖునకు సాక్షాత్కారులై పాంచరాత్రాగమమును వుపదేశించెను ఈపాంచరాత్రాగమమునకు భగవచ్ఛాస్త్రతంత్రమని పేరుగలదు. ఈగ్రంథములు పురాణేతిహాసములవలె ఆత్మపారిశుద్ధ్యతను మనోనిర్మలతను, భగవదుపాసనా క్రమములను, తెలియపరచుచున్నవి. అష్టాదశస్మృతులు కర్మకాండములకు సంబంధించిన విధినిషేధప్రాయశ్చిత్త విధులను తెలియ పరచుచున్నవి, చతుర్విధపురుషార్థ సాధనమునకు, పైవివరించిన శాస్త్రములు, ముఖ్యాధారమై యున్నవి.

వైదిక మతాచార ధర్మములను, రక్షించుటకై, బ్రహ్మచర్య, గృహస్థ, వానప్రస్థ, సన్యాసాశ్రమములనెడి, నాలుగాశ్రమములు గలవు. ఆశ్రమధర్మములను, నివర్తించువరకు, మానవ వర్గమునకు, ముక్తిగలుగదు.

గుణత్రయములు.

అనగా సత్వరజస్తమోగుణములున్ను కర్మభేదమును అనుసరించి బ్రహ్మ క్షత్రియ వైశ్య శూద్రులనెడి నాలుగు వర్ణములు కలిగినవి. అవర్ణాశ్రమధర్మములకున్ను జ్ఞానభక్తి వైరాగ్యములు కలుగకనే ముక్తికలుగదు

జ్ఞానసాధనకు భక్తియే ఆవశ్యకము. ఆభక్తిని అనుసరించుటకు, సగుణోపాసనమే ముఖ్యమైనది. అట్టి సగుణోపాసనమును అనుష్ఠించుటకు అగమదేవాలయములే ప్రధానస్థానములు.

అట్టిదేవాలయములు, ధార్మికజనుల జీవనములు, మరిన్ని భారతదేశ సభ్యత, సంస్కృతికేంద్రములు. మనస్సైకాగ్రత యేర్పడుటకు, ఆరోగ్యలాభమును పొందుటకు, ప్రబలమైనస్థానములు. అట్టిదేవాలయ నిర్మాణమునకు, ఆగమశాస్త్రధర్మములు ప్రధానమైయున్నవి, ఆగమములు, ఆలయనిర్మాణాదిజ్ఞాన ప్రదమైన సాధనమునకు ముఖ్యమైనవి, మనము అనుసరించు సగుణోపాసనాది సర్వక్రియలకున్ను, ఆగమశాస్త్రములే ఆధారమైనవి. ఆగమములు 3 విధములు. శైవ, వైఖానస, పాంచరాత్రములు, పాంచరాత్రము భగవన్ముఖోద్గతము సార్థకోటి ప్రమాణగ్రంధ పరిమితమై అష్టోత్తర శతసంహితలతో కూడివున్నది.

పాంచరాత్రసంహితలలో ముఖ్యమైనది పాద్మము. ఈపాద్మసంహితవలె అనేక సంహితలుకలవు. ఈసంహితలయందు, జ్ఞాన, యోగ, క్రియాచర్యాత్మకమై నాల్గుపాదములుచేరి, శిల్పశాస్త్ర వివరణములు, అనగా, గ్రామ, ఆలయ, గోపుర, విమాన, నిర్మాణములు మూర్తిలక్షణములు. కర్షణాది ప్రతిష్ఠాద్యుత్సవాంత భగవదారాధన నిత్యనైమిత్తిక ప్రాయశ్చిత్త విధులు, మంత్ర మండల కుండ ముద్రాలక్షణములు. ధ్వజస్తంభ బలిపీఠాది, ప్రాసాదమంటపముల వరకు, స్వార్థ పరార్థ యజనప్రక్రియలతో కూడి, భారతదేశ మాద్యంతము, అనేక దివ్యతిరుపతులయందు అర్చావతారమూర్తుల సాన్నిధ్యహేతువై వెలయుచుండునవి ఆగమములు.

శ్రీమద్విఖనస మహాగురవేనమః

వైఖానసాగమము.

I

విఖనసమహర్షి

(ఏ. వెంకట్రామ దీక్షితులు.)

భారతదేశ వైశిష్ట్యమునకు. ముఖ్యకారణము. ఆధ్యాత్మిక విచారము, అందు భగవంతుని స్థానముగొప్పది. ఆభగవంతుని పూజాదులకై ఆగమశాస్త్రి ప్రవృత్తి. ఆపూజా విధానములలో ఒకటైన. వైఖానసాగమ విచారమే ప్రసక్తవిషయము. జగదండ బ్రహ్మాండమునందు, సృష్టి, స్థితి, లయ, కారణకర్తయగు శ్రీమన్నారాయణుడు వ్యష్టి, సమష్టి రూప మైన ఈబ్రహ్మాండమును, మనసాసృజించెను, అట్లు జన్మమెత్తిన ప్రతి జీవియు, వివేకము. వివేచనము. జ్ఞానము. యోగము. జపము, నిష్ఠా, ధ్యానము, తపము, మొదలగు విశేష విషయములను తెలుసుకొనుటద్వారా తన్ను పొందవలయునని పరమాత్మ స్వాంశముగా, విఖనస మహర్షిని సృజించెను, ఆత్మ, శరీరము, తత్వజ్ఞానము, వైరాగ్యము, బ్రహ్మచర్యము, భక్తి, తత్ప్రభేదములు. సత్సంగము, సత్కర్మములు, సదాచారములు, భగవదారాధనము, ఉపాసన, తత్ప్రాప్తి యోగ్యకర్మ ములు, ఐహికాముష్మికఫలములు, మొదలగువాట్లను, మనకు, ఎరుంగజేసిన మహాముని, విఖనసమహర్షులని, వైఖానసాగమము ఘోషించుచున్నది.

II

అర్చావతారము - (భక్తి)

స్వయంవ్యక్తము దివ్యము ఆర్షము పౌరాణికము మానుషికము, భగవదర్చనము, స్వార్థము, పరార్థము ఐహికాముష్మిక ఫలప్రదము, అద్వారకము, సద్వారకము, సాకారము, నిరాకారము. దేహశుద్ధి, ఆత్మ శుద్ధి. పరంపరాగతమంత్రానుష్ఠానము, యోగము, బింబశుద్ధి. సాన్నిధ్యము. పూజోపకరణములు, ధూప, దీప, నైవేద్యాది. పరికరములు. ఉపచార ములు, ఉత్సవము-ఉత్సవ ప్రభేదములు, తదంగప్రక్రియలు, బ్రహ్మోత్సవ వివరణము. ప్రతిష్ఠా—దేవయజనము, ఆచార్య లక్షణము, కాలము,

బింబాదుల లక్షణములు, అధివాసాదులు. అగ్నికుండ ఎమార్జనాది విధులు, పాత్రపదార్థ ప్రమాణములు, హోమములు. న్యాసములు, కలా వాహనము, జీర్ణోద్ధారము కలాకర్షణ, పునఃప్రతిష్ఠా, శాంతి. ప్రాయశ్చిత్తములు-సామాన్య, విశేష, నిర్ణయము, ప్రత్యక్షచర్య, ఆగమములోకకల్యాణమునకే గనుక సర్వ జనాదరణీయము. శృతి, స్మృతి, పురాణాదులందు ఆగమప్రశస్తి, కర్మవిశిష్ట జ్ఞానము ఇహమందు సుఖమును పరమందు మోక్షమును గలుగజేయును.

III

దేవాలయముల ఆవశ్యకత.

దవుడు సత్యస్వరూపుడు, ఒకడే, నిత్యుడు, అవినాశి, అనాది, అనంతుడు, సృష్టి స్థితి లయకర్త,

ఆలయము—విమానము, ప్రాకారము, ధ్వజస్తంభము, బలిపీఠము, మండపాదులు, గోపురము, వీటితత్వము, స్థలము—అద్రిశృంగములు నదీతీరములు, జనపదములు. గ్రామములు, మొదలైనవి. జీవిక కలుగు ఫలములు, ఇష్టసిద్ధి, అనిష్ట నివారణము, ఆత్మోన్నతి, మనశ్శాంతి. ధర్మ, అర్థ, కామ, మోక్షములు. ఆమోద, ప్రమోద, సమ్మోద, వైకుంఠ, రూపములగు సాలోక్య, సామీప్య, సారూప్య, సాయుజ్యములు. దేవాలయములు, హిందూసంస్కృతిరక్షణకు అత్యావశ్యకములు, దేవమందిరములు, ఖిలమగు టకవకాశమిచ్చిన, హిందూసంస్కృతికి అవనతి కలుగును. స్వతంత్ర భారతమందు, ప్రతి భారతీయుడు, ఉన్నతికై ఆత్మాభిమానము కలిగి, హిందూ సంస్కృతికి, మూలభూత మైన, దేవాలయరక్షణము, యథావిధిగా నిర్వహించుట అవశ్యకర్తవ్యమని గమనించవలెను (నిగమనము)—ఉపసంహారము.

ఓం. శాంతి శాంతి శాంతి :

ద్వైతమతము, మతప్రవర్తకులు

(S. గోపాలకృష్ణాచార్యులు.)

1. ద్వైతమతమునకు ప్రవర్తకులు శ్రీమన్మధ్వాచార్యులవారు. వీరికి శ్రీపూర్ణప్రజ్ఞులనియు, శ్రీమదానన్దతీర్థ భగవత్పాదాచార్యులనియు, నామాన్తరములు. సజ్జనులను తత్త్వజ్ఞానోపదేశముచే నుద్ధరించుటకు భగవదాజ్ఞచే దేవతలు కలియుగమున మానవరూపములతో నవతరించుటకలదు. శ్రీవాయుమూర్తియే శ్రీమధ్వాచార్యులుగా నవతరించి ద్వైతమతమును స్థాపించిరి. వారిశిష్యపరంపరచే భరతఖండమున ద్వైతమతము సర్వతోముఖముగా నభివృద్ధి పొందింపఁబడి యున్నది.

2. ద్వైతమత తత్త్వములు తొమ్మిది. ఈనవ తత్త్వములను నవరత్నములుగా వర్ణింపబడియున్నవి.

ఆతత్త్వములు ఏవనగా ?

(1) శ్రీమన్నారాయణుడే సర్వోత్తముడు.

(2) జగత్తు సత్యము.

(3) భేదము సత్యము.

(4) జీవులు శ్రీహరియొక్క అనుచరులు.

(5) జీవులు నీచోచ్చభావము కలవారలు.

(6) స్వస్వరూపానందానుభవమే మోక్షము.

(7) నిర్మలమైన భక్తియే మోక్షమునకు సాధనము.

(8) ప్రత్యక్షము, అనుమానము, ఆగమములను, మూడే ప్రమాణములు.

(9) సమస్తవేదములున్ను శ్రీహరినే పొగడుచున్నవి, అనగా సమస్తవేదములచే ముఖ్యముగా ప్రతిపాద్యుడు శ్రీమన్నారాయణుడే.

పురాణములు

(S. గోపాలకృష్ణాచార్యులు.)

1. వేదముయొక్క మాట రాజాజ్ఞవలెనుండును. చెప్పినట్లువినుటతప్ప "ఎందుకు? ఎచ్చట? ఎప్పుడు" మొదలైన ప్రశ్నలకు అచ్చట తావులేదు. పురాణములటులకాదు. వేదముచెప్పు ధర్మరహస్యములనే పురాణములున్ను తెలుపుచున్నవి. అదినిశ్చయము. అయితే ఆ సమిత్రునివలెనే సాధకబాధకములను చర్చించి చెడ్డవారియొక్కయు, మంచివారియొక్కయు, నిదర్శనములను ముందుంచి, మనస్సును న్వాయత్తము చేసికొని కర్తవ్యకార్యములందు మానవుని ప్రేరేపించుచున్నవి. మనుష్యుని ఉన్నతస్థితికి గొనిపోవుటే మొత్తముమీద ఈ రెండింటికిన్ని లక్ష్యము. అయితే ఉపదేశముయొక్క క్రమమునందు మాత్రము భేదమున్నది. "ఇంద్రియములకుదాసులు కారాదు, వాట్లను జయించుటయే నిజమైనసుఖమునకు మార్గము." "పితృకార్యమును, దేవకార్యమును, తప్పక జరుపవలయును." "ఎన్నితంత్రముల పన్నినను, మృత్యువుయొక్క పిడినుండి తప్పించుకొనుట అసాధ్యము." మొదలగు నీతులు వేదములయందు చెప్పఁబడియున్నవిగదా? ఇవి మనస్సునందు వేరు విడచి, నిలిచి, కార్యరూపమునకు తిరుగు రీతియందు పురాణకర్తలు వీట్లను బోధించుచున్నారు.

ముసలితనమువచ్చినను ఇంద్రియ సుఖమునందు ఆశ తీరక తనకొమారుని వలన యౌవనమును ప్రార్థించి పొంది అనేకవిధములైన సుఖముల ననుభవించి అప్పుడున్ను తృప్తికలుగకపోగా యయాతిమహారాజు "కామమును అణచివేయు

కోవధమనగా శాంతి, సుఖానుభవముకాదు." అను తత్త్వ మును తానే తెలిసికొనెను.

కడుపుకులేక క్షామపీడితుడై బడలియున్న పితృవర్తి యను బ్రాహ్మణపుత్త్రుడు తనకుదొరకిన ఏదోమరాహారమునే శ్రాద్ధరూపముగా పితృలకు సమర్పణచేసి, ఆ శేషమును భక్షిం చిన కారణమున మరుజన్మమునందతడు పాంచాలదేశపురాజుగా జన్మించి సకలశాస్త్రవిశారదుడయ్యెను.

"హిరణ్యకశిపుడు, అంధకుడు, తారకాసురుడు, మొదలైన రాక్షసులు మృత్యువును తప్పించుకొనవలయునని ఎన్నియోవరములను పొందియుండిరి. అయినను వారల గతి ఏమైనది? ఒకప్పుడు వారున్ను మృత్యువుచే కబళింపఁబడిరి" ఈలాగున భిన్న భిన్నస్వభావముగల ప్రాణుల జీవనవైచిత్ర్య మును ప్రదర్శించి, తన్మూలమున జనులకు నీతులను బోధిం చుటయే పురాణముల వైశిష్ట్యము.

2. పురాణములను భారతీయ సంస్కృతియొక్క విశ్వకోశమని చెప్పఁదగును. వానియందు చెప్పబడని విషయ ములులేవు. కర్మయోగము, జ్ఞానయోగము, భక్తియోగము, వ్రతములు, దానములు, దండనీతి, వాస్తుశిల్పము, ధర్మశాస్త్రము, వైద్యము, జ్యోతిషము, మొదలగు నిహపర జీవనములకు సాధకములైన యనేక విషయములు పురాణముల యందు అణఁగి యున్నవి. మహాపురాణములు 18. ఉప పురాణములు 18. వీనికికర్త శ్రీవేదవ్యాసమహర్షి।

శ్రీ

శ్రీరామజయం.

శ్రీపాంచరాత్రాగమము

ఆగమములు.

(కేశవ గోపాలబట్టర్.)

భారతభూమియందు సుప్రసిద్ధమై జగత్సృష్టినుండి శంకర రామానుజాచార్యులే మొదలుగాగల మతత్రయాచార్యులచే పరిగణింప బడినవి.

భారతీయులకు ఆగమ వేద పురాణ ఇతిహాసములు పరమ పూజ్యప్రదమైన శాస్త్రములు.

ఆగమములు ఏరీతి వేదములు సాక్షాత్పరబ్రహ్మచే వుపదేశింపబడినదో ఆరీతి సాక్షాత్ భగవంతునిచేతనే ఆగమములు వుపదిష్టమైనవి ఈభావమునుండియే వేదాగమములు సమానతుల్యముగా భాష్యకారులచే వివరింపబడినవి.

వేదములు ఆగమములు భక్తిజ్ఞాన వైరాగ్యములను బోధించుచున్నవి. ఆగమములయందు పాంచరాత్రము సుప్రసిద్ధమైనది. శ్రియఃపతియైన శ్రీమహావిష్ణువు జగత్సృష్టియందు చతుర్ముఖునకు సాక్షాత్కారులై పాంచరాత్రాగమమును వుపదేశించెను ఈపాంచరాత్రాగమమునకు భగవచ్ఛాస్త్రతంత్రమని పేరుగలదు. ఈగ్రంథములు పురాణేతిహాసములవలె ఆత్మపారిశుధ్యతను మనోనిర్మలతను, భగవదుపాసనా క్రమములను, తెలియపరచుచున్నవి. అష్టాదశస్మృతులు కర్మకాండములకు సంబంధించిన విధినిషేధప్రాయశ్చిత్త విధులను తెలియ పరచుచున్నవి, చతుర్విధపురుషార్థ సాధనమునకు, పైవివరించిన శాస్త్రములు, ముఖ్యాధారమై యున్నవి.

వైదిక మతాచార ధర్మములను, రక్షించుటకై, బ్రహ్మచర్య, గృహస్థ, వానప్రస్థ, సన్యాసాశ్రమములనెడి, నాలుగాశ్రమములు గలవు. ఆశ్రమధర్మములను, నివర్తించువరకు, మానవ వర్గమునకు, ముక్తిగలుగదు.

గుణత్రయములు.

అనగా సత్వరజస్తమోగుణములున్ను కర్మభేదములను అనుసరించి బ్రహ్మ క్షత్రియ వైశ్య శూద్రులనెడి నాలుగు వర్ణములు కలిగినవి. ఆవర్ణాశ్రమధర్మములకున్ను జ్ఞానభక్తి వైరాగ్యములు కలుగకనే ముక్తికలుగదు

జ్ఞానసాధనకు భక్తియే అవశ్యకము. అభక్తిని అనుసరించుటకు, సగుణోపాసనమే ముఖ్యమైనది. అట్టి సగుణోపాసనమును అనుష్ఠించుటకు అగమదేవాలయములే ప్రధానస్థానములు.

అట్టిదేవాలయములు, ధార్మికజనుల జీవనములు, మరిన్ని భారత దేశ సభ్యత, సంస్కృతికేంద్రములు. మనస్సేకాగ్రత యేర్పడుటకు, ఆరోగ్యలాభమును పొందుటకు, ప్రబలమైనస్థానములు. అట్టిదేవాలయ నిర్మాణమునకు, ఆగమశాస్త్రధర్మములు ప్రధానమైయున్నవి, ఆగమములు, ఆలయనిర్మాణాదిజ్ఞాన ప్రదమైన సాధనమునకు ముఖ్యమైనవి, మనము అనుసరించు సగుణోపాసనాది సర్వక్రియలకున్ను, ఆగమశాస్త్రములే ఆధారమైనవి. ఆగమములు 3 విధములు. శైవ, వైఖానస, పాంచరాత్రములు, పాంచరాత్రము భగవన్ముఖోద్గతము సార్ధకోటి ప్రమాణగ్రంధ పరిమితమై అష్టోత్తర శతసంహితలతో కూడివున్నది.

పాంచరాత్రసంహితలలో ముఖ్యమైనది పాద్మము. ఈపాద్మసంహితవలె అనేక సంహితలుకలవు. ఈసంహితలయందు, జ్ఞాన, యోగ, క్రియాచర్యాత్మకమై నాల్గుపాదములుచేరి, శిల్పశాస్త్ర వివరణములు, అనగా, గామ, ఆలయ, గోపుర, విమాన, నిర్మాణములు మూర్తిలక్షణములు, కర్షణాది ప్రతిష్ఠాద్యుత్సవాంత భగవదారాధన నిత్యనైమిత్తిక ప్రాయశ్చిత్త విధులు, మంత్ర మండల కుండ ముద్రాలక్షణములు. ధ్వజస్తంభ బలిపీఠాది, ప్రాసాదమంటపముల వరకు, స్వార్థ పరార్థ యజనప్రక్రియలతో కూడి, భారతదేశ మాద్యంతము, అనేక దివ్యతిరుపతులయందు అర్చావతారమూర్తుల సాన్నిధ్యహేతువై వెలయుచుండునవి ఆగమములు.

శ్రీమద్విఖనస మహాగురవేనమః

వైఖానసాగమము.

I

విఖనసమహర్షి

(ఏ. వెంకట్రామ దీక్షితులు.)

భారతదేశ వైశిష్ట్యమునకు. ముఖ్యకారణము. ఆధ్యాత్మిక విచారము, అందు భగవంతుని స్థానముగొప్పది. ఆభగవంతుని పూజాదులకై ఆగమశాస్త్ర ప్రవృత్తి. ఆపూజా విధానములలో ఒకటైన. వైఖానసాగమ విచారమే ప్రసక్తవిషయము. జగదండ బ్రహ్మాండమునందు, సృష్టి, స్థితి, లయ, కారణకర్తయగు శ్రీమన్నారాయణుడు వ్యష్టి, సమష్టి రూపమైన ఈబ్రహ్మాండమును, మనసాసృజించెను, అట్లు జన్మమెత్తిన ప్రతిజీవియు, వివేకము. వివేచనము. జ్ఞానము. యోగము. జపము, నిష్ఠా. ధ్యానము, తపము, మొదలగు విశేష విషయములను తెలుసుకొనుటద్వారా తన్ను పొందవలయునని పరమాత్మ స్వాంశముగా, విఖనస మహర్షిని సృజించెను, ఆత్మ, శరీరము, తత్వజ్ఞానము, వైరాగ్యము, బ్రహ్మచర్యము, భక్తి. తత్ప్రభేదములు. సత్సంగము, సత్కర్మములు, సదాచారములు, భగవదారాధనము. ఉపాసన, తత్ప్రాప్తి యోగ్యకర్మములు, ఐహికాముష్మికఫలములు, మొదలగువాట్లను, మనకు, ఎరుంగజేసిన మహాముని, విఖనసమహర్షులని, వైఖానసాగమము ఘోషించుచున్నది.

II

అర్చావతారము - (భక్తి)

స్వయంవ్యక్తము దివ్యము ఆర్షము పౌరాణికము మానుషికము. భగవదర్చనము, స్వార్థము, పరార్థము ఐహికాముష్మిక ఫలప్రదము, అద్వారకము. సద్వారకము, సాకారము, నిరాకారము. దేహశుద్ధి, ఆత్మశుద్ధి. పరంపరాగతమంత్రానుష్ఠానము, యోగము, బింబశుద్ధి. సాన్నిధ్యము, పూజోపకరణములు, ధూప, దీప, నైవేద్యాది. పరికరములు. ఉపచారములు, ఉత్సవము-ఉత్సవ ప్రభేదములు, తదంగప్రక్రియలు, బ్రహ్మోత్సవ వివరణము. ప్రతిష్ఠా—దేవయజనము, ఆచార్య లక్షణము, కాలము,

బింబాదుల లక్షణములు, అధివాసాదులు, అగ్నికుండ నిర్మాణాది విధులు, పాత్రపదార్థ ప్రమాణములు, హోమములు. న్యాసములు, కలా వాహనము, జీర్ణోద్ధారము కలాకర్షణ, పునఃప్రతిష్ఠా, శాంతి, ప్రాయశ్చిత్తములు-సామాన్య, విశేష, నిర్ణయము, ప్రత్యక్షచర్య, ఆగమములోకకల్యాణమునకే గనుక సర్వ జనాదరణీయము. శృతి, స్మృతి, పురాణాదులందు ఆగమప్రశస్తి, కర్మవిశిష్ట జ్ఞానము ఇహమందు సుఖమును పరమందు మోక్షమును గలుగజేయును.

III

దేవాలయముల ఆవశ్యకత.

దవుడు సత్యస్వరూపుడు, ఒకడే, నిత్యుడు, అవినాశి, అనాది, అనంతుడు, సృష్టి స్థితి లయకర్త,

ఆలయము—విమానము, ప్రాకారము, ధ్వజస్తంభము, బలిపీఠము, మండపాదులు, గోపురము, పీఠతత్వము, స్థలము—అద్రిశృంగములు నదీతీరములు, జనపదములు. గ్రామములు, మొదలైనవి. జీవిక కలుగు ఫలములు, ఇష్టసిద్ధి, అనిష్ట నివారణము, ఆత్మోన్నతి, మనశ్శాంతి. ధర్మ, అర్థ, కామ, మోక్షములు. ఆమోద, ప్రమోద, సమ్మోద, వైకుంఠ, రూపములగు సాలోక్య, సామీప్య, సారూప్య, సాయుజ్యములు. దేవాలయములు, హిందూసంస్కృతిరక్షణకు అత్యావశ్యకములు, దేవమందిరములు, శిలమగు టకవకాశమిచ్చిన, హిందూసంస్కృతికి అవనతి కలుగును. స్వతంత్ర భారతమందు, ప్రతి భారతీయుడు, ఉన్నతికై ఆత్మాభిమానము కలిగి, హిందూ సంస్కృతికి, మూలభూత మైన, దేవాలయరక్షణము, యథావిధిగా నిర్వహించుట అవశ్యకర్త వ్యమని గమనించవలెను (నిగమనము)—ఉపసంహారము.

ఓం. శాంతి శాంతి శాంతి :

ద్వైతమతము, మతప్రవర్తకులు

(S. గోపాలకృష్ణాచార్యులు.)

1. ద్వైతమతమునకు ప్రవర్తకులు శ్రీమన్మధ్వాచార్యులవారు. వీరికి శ్రీపూర్ణప్రజ్ఞులనియు, శ్రీమదానన్ద తీర్థ భగవత్పాదాచార్యులనియు, నామాన్తరములు. సజ్జనులను తత్త్వజ్ఞానోపదేశముచే నుద్ధరించుటకు భగవదాజ్ఞచే దేవతలు కలియుగమున మానవరూపములతో నవతరించుటకలదు. శ్రీవాయుమూర్తియే శ్రీమధ్వాచార్యులుగా నవతరించి ద్వైతమతమును స్థాపించిరి. వారిశిష్యపరంపరచే భరతఖండమున ద్వైతమతము సర్వతోముఖముగా నభివృద్ధి పొందింపఁబడియున్నది.

2. ద్వైతమత తత్త్వములు తొమ్మిది. ఈనవ తత్త్వములును నవరత్నములుగా వర్ణింపబడియున్నవి.

ఆతత్త్వములు ఏవనగా?

(1) శ్రీమన్నారాయణుడే సర్వోత్తముడు.

(2) జగత్తు సత్యము.

(3) భేదము సత్యము.

(4) జీవులు శ్రీహరియొక్క అనుచరులు.

(5) జీవులు నీచోచ్చభావము కలవారలు.

(6) స్వస్వరూపానందానుభవమే మోక్షము.

(7) నిర్మలమైన భక్తియే మోక్షమునకు సాధనము.

(8) ప్రత్యక్షము, అనుమానము, ఆగమములను, మూడేప్రమాణములు.

(9) సమస్తవేదములున్ను శ్రీహరినేపొగడుచున్నవి, అనగా సమస్తవేదములచే ముఖ్యముగా ప్రతిపాద్యుడు శ్రీమన్నారాయణుడే.

పురాణములు

(S. గోపాలకృష్ణాచార్యులు)

1\. వేదముయొక్కమాట రాజాజ్ఞవలెనుండును. చెప్పినట్లువినుటతప్ప "ఎందుకు ? ఎచ్చట ? ఎప్పుడు" మొదలైన ప్రశ్నలకు అచ్చట తావులేదు. పురాణములటులకాదు. వేదము చెప్పు ధర్మరహస్యములనే పురాణములున్ను తెలుపుచున్నవి. అదినిశ్చయము. అయితే ఆ స్వమిత్రునివలెనే సాధకబాధకములను చర్చించి చెడ్డవారియొక్కయు, మంచివారియొక్కయు, నిదర్శనములను ముందుంచి, మనస్సును స్వాయత్తము చేసికొని కర్తవ్యకార్యములందు మానవుని ప్రేరేపించుచున్నవి. మనుష్యుని ఉన్నతస్థితికి గొనిపోవుటే మొత్తముమీద ఈరెండింటికిన్ని లక్ష్యము. అయితే ఉపదేశముయొక్క క్రమమునందు మాత్రము భేదమున్నది. "ఇంద్రియములకుదాసులు కారాదు, వాట్లను జయించుటయే నిజమైనసుఖమునకు మార్గము." "పితృకార్యమును, దేవకార్యమును, తప్పక జరుపవలయును." "ఎన్ని తంత్రములు పన్నినను, మృత్యువుయొక్క పిడినుండి తప్పించుకొనుట కసాధ్యము." మొదలగు నీతులు వేదములయందు చెప్పఁబడియున్నవిగదా ? ఇవి మనస్సునందు వేరు విడచి, నిలిచి, కార్యరూపమునకు తిరుగు రీతియందు పురాణకర్తలు విట్లను బోధించుచున్నారు.

మునలితనమువచ్చినను ఇంద్రియ సుఖమునందు ఆశ తీరక తనకొమారుని వలన యౌవనమును ప్రార్థించి పొంది అనేకవిధములైన సుఖముల ననుభవించి అప్పుడున్ను తృప్తికలుగకపోగా యయాతిమహారాజు "కామమును అణచివేయు

శోషధమనగా శాంతి, సుఖానుభవముకాదు.” అను తత్త్వ మునఁతానే తెలిసికొనెను.

కడుపుకులేక క్షామపీడితుడై బడలియున్న పితృవర్తి యను బ్రాహ్మణపుత్రుడు తనకుదొరకిన ఏదోమరాహారమునే శ్రాద్ధరూపముగా పితృలకు సమర్పణచేసి, ఆశేషమును భక్షిం చిన కారణమున మరుజన్మమునందతడు పాంచాలదేశపురాజుగా జన్మించి సకలశాస్త్రవిశారదుడయ్యెను.

“ హిరణ్యకశిపుడు, అంధకుడు, తారకాసురుడు, మొదలైన రాక్షసులు మృత్యువును తప్పించుకొనవలయునని ఎన్నియోవరములను పొందియుండిరి. అయినను వారల గతి ఏమైనది ? ఒకప్పుడు వారున్ను మృత్యువుచే కబళింపఁబడిరి” ఈలాగున భిన్న భిన్నస్వభావముగల ప్రాణుల జీవనవైచిత్ర్య మును ప్రదర్శించి, తన్మూలమున జనులకు నీతులను బోధిం చుటయే పురాణముల వైశిష్ట్యము.

2. పురాణములను భారతీయ సంస్కృతియొక్క విశ్వకోశమని చెప్పఁదగును. వానియందుచెప్పబడని విషయ ములులేవు. కర్మయోగము, జ్ఞానయోగము, భక్తియోగము, వ్రతములు, దానములు, దండనీతి, వాస్తుశిల్పము, ధర్మశాస్త్రము, వైద్యము, జ్యోతిషము, మొదలగు నిహపర జీవనములకు సాధకములైన యనేక విషయములు పురాణముల యందు అణఁగి యున్నవి. మహాపురాణములు 18. ఉప పురాణములు 18. వీనికికర్త శ్రీవేదవ్యాసమహర్షి!

శ్రీ మత్పరదేవతాయై నమః

కొల్లూరు సోమశేఖరశాస్త్రి

LECTURE I

ప్రాణులలో మానవునందలి విశేషము విజ్ఞానమే. ఈ విజ్ఞానమును మహర్షులు తమ తమ తపస్సులయందు బడయ గల్గిరి. ఇట్లు చిరకాలము తపస్సులజేసి సంపాదించిన తమ విజ్ఞానమును తమ సంతతికి సంక్రమింపజేయదలచి వారు దర్శనములను పేర కొన్ని గ్రంథముల రచించిరి. ఈ దర్శనములు తొలుత సంస్కృత భాషలో సూత్రరూపమున వెలువడినది. అవి చాల గంభీరములగుటవలన వారి భావము సుబోధమగుటకు ఈదర్శనములకు తరువాతమహామేధావులుభాష్యములను రచించిరి. భారతీయ దర్శనములు అద్వైతమనియు, ద్వైతములనియు ద్వివిధములు. అందు శాంకర దర్శనము, బాదరాయణ దర్శనమును అద్వైతములు. బాదరాయణ దర్శనము నందు వాదులకు ఇది అద్వైతమనియు ద్వైతమనియు మత భేదముకలదు. శాంకరదర్శనము కేవల అద్వైత దర్శనము. విశిష్టాద్వైతమనియు కేవలాద్వైతమనియు కొందరు తమ దర్శనములకు పేరుపెట్టిరి. కాని విశిష్టాద్వైతము ద్వైత దర్శనమేకాని అద్వైత దర్శనము కానేరదు. అద్వైత దర్శనము జీవాత్మ పరమాత్మలకు వాస్తవికమైన అభేదముకలదని చెప్పుట. మిగిలిన ఏదర్శనమును జీవాత్మపరమాత్మలకు భేదమునే చెప్పునుగాని అభేదమును చెప్పదు.

LECTURE II

ఈ అద్వైతము ప్రామాణికమును, సలక్షణమును, అనుభవసిద్ధమును అగుచున్నది. కావుననే ఇతర దర్శన కర్తలు వీరిని ఎంత విమర్శించినను వీరి దర్శనము శాణాల్లీఢ మగురత్నమువలె మెరుగుచెడుటలేదు. దీనిని వ్యాసమహర్షి ఉత్తరమీమాంసాశాస్త్రమనుపేర సూత్రరూపమున రచించి యున్నాడు. దీనికి యాదవాచార్యులు, భాస్కరాచార్యులు, మున్నగువారు కొన్ని వృత్తిగ్రంథములను రచించిరి. కాని వారి రచనలవలన దర్శనములయొక్క అభిప్రాయము స్పష్ట ముగా ప్రకటముకాలేదు. పిదప శంకరాచార్యులవారు దీనికి సయుక్తికమును, శృతిసిద్ధమును అగు భాష్యమును రచించిరి. నాటినుండియు దీనికి శాంకరదర్శనమనియు, బాదరా యణ దర్శనము అద్వైతపరమనియు వ్యవహారము కలిగినది. పిమ్మట ఇతర దార్శనికులు సహింపక దీనిని ఖండించుటకు మొదలు పెట్టిరి. అప్పటికి శంకరులు పరమపదించిరి. అయి నను వారి శిష్యులగు పద్మపాదాచార్యులు మున్నగువారు సదుత్తరముల నొసంగిరి. అంతటితో వాదమాగక పెరుగ జొచ్చెను. అప్పుడు మధుసూదన సరస్వతి, బ్రహ్మానంద సరస్వతియు వారియుక్తులకు తగుసమాధానముల జెప్పి వారిని ఓడించిరి. అయినను వారంతతో నాగక ఇంకను ఏవేవియో యుక్తులను జెప్పుచు వ్యావహారికమగు శృతులనే పాఠ

మార్థికములనియు, పారమార్థిక అద్వైతమును బోధించెడి శృతి లాక్షణికమనియు, ద్వైతును, విశిష్టాద్వైతులును నిరూపించుచున్నారు. వీరి పోరును సహింపక ఖండనకారుడగు శ్రీహర్షుడు ఖండన ఖాద్యమను పేర నొకపెద్ద పుస్తకమును వ్రాసెను. ఇందుతరుచుగా తార్కికమతము (ద్వైతమతము)ను దూరము ఖండింపబడినది. అద్వైతసిద్ధి, బ్రహ్మానందీయము అను గ్రంథములను కొందరు ద్వైతులు తమయుక్తులచే ఖండించుటకు యత్నించిరి. కాని పై రెండు గ్రంథములకన్నను ప్రాచీనమగు నీ ఖండన గ్రంథమును ఎవ్వరును యత్నించుట లేదు. దీనినిబట్టి అద్వైత దర్శనము యదార్థమనియు, నిర్దుష్టమనియు తేలుచున్నది.

LECTURE III

కావుననే (పారమార్థిక మద్వైతం ప్రవిశ్య శరణంశ్రుతిః నిరోధాదుపజీవ్యేన నబిభేతి మనాగపి॥) అని ఆచార్యులు నిరూపించియుండిరి. అద్వైతాచార్యులలో గౌడపాదులు మొదటివారు. శంకరులు తరువాతవారు సర్వజ్ఞముని, స్వయం ప్రకాశ సరస్వతి, బ్రహ్మానంద సరస్వతి చివరివారు. అప్పయ్య దీక్షితులును సిద్ధాంతకేశమనుగ్రంథమందు అద్వైతమును చక్కగ నిరూపించిరి.

"ఎకంబ్రహ్మాస్త్రమాదాయనాన్యః గణయతఃక్వచిత్
ఆ స్తేనధీరనీరస్య భంగఃసంగరకేళిషు"

అని ప్రతిజ్ఞ చేసి ఖండనకారుడు తన వాదమును సుదూరము నిరూపింపగలైను.

అద్వైతము పరమార్థము గనుకనే ఎవరు ఎన్నిరకముల విమర్శించిననూ తన నిజస్థితినుండి మాఱుటలేదు. మరియు వీరి మతమున వ్యవహారిక పారమార్థిక విభాగముకలదు. గాన ద్వైత దర్శనములు సాధనావస్థయందు వీరికి పనికివచ్చును, గాన వీరికి ద్వైతులతో తగవులేదు. ద్వైతులు తమలో తాము కొన్ని తావులందు వివాదపడితుదకు అద్వైతులు చెప్పినట్లు ఒప్పుకొనవలసియుండును. "అనిర్వక్తవ్యతావాద సేవాగతస్తయోః"—అనునెడ ఖండనమునందును, మాండూక్యకారికలందును ఈ విషయము స్పష్టముగ నిరూపింపబడినది.

LECTURE IV

అద్వైతులకు ప్రపంచమిథ్యాత్వమును స్థాపించుట, ప్రత్యక్షాది ప్రమాణ విరోధమును పరిహరించుట, శ్రుతులను సమన్వయించుట అనునది ముఖ్యము. మిథ్యయన బాధ్యము. నశ్వరము అనునది. ఇది ద్వైతులలో చాలమంది అంగీకరించిన విషయము. ప్రత్యక్షాది ప్రమాణములు వస్తువుయొక్క స్వరూపమును దెల్పుచున్నదా? సత్తనుగూడ దెల్పుచున్నదా? స్వరూపమును దెల్పుచున్న వనుటలో నేరికిని విప్రతిపత్తియే లేదు. సత్తను దెల్పునపుడు, ఎట్టిసత్తను దెల్పుచున్నవి? అని విచారింపవలసియుండును. అట్లు విచారించినయెడల ఘటపటాది ప్రపంచమునకు మిథ్యాత్వమును ప్రత్యక్షాది ప్రమాణములతో అద్వైతమునకు అవిరోధమును సిద్ధించును.

తి. ది. దే. ప్రెస్, తిరుపతి కా. 500 12-5-50

ஸ்ரீ:

1. விசிஷ்டாத்வைதம்.

(T. வீரராகவாசாரியார்).

தத்த்வ விசாரம். ப்ரபஞ்சம் அநித்யமென்பது. காரண விசாரம். காலாதி காரணங்களைக் குறிக்கும் ச்வேதாச்வதரம். ப்ரதாநகாரணம் பரப்ரம்மம். இது தர்க்கத்திலுல் தீர்மானிக்கத் தகாதது. ஒன்றே நிமித்தகாரணமும் உபாதாந காரணமும். உபாதாநகாரணமாகையாலே ப்ரபஞ்சத்திற்கும் ப்ரம்மத்திற்கும் அத்வைதம். த்வைத மதத்தில் இது கிடையாது. அத்வைத மதத்தில் இதன் வகை. த்வைதமா, அத்வைதமா, த்வைதாத்வைதமா என்ற விசாரம் வேதார்த்த ஸங்க்ரஹத்தில். தாத்பர்யதீபிகையில் விவரணம். விஷ்ணு புராணத்திலே பரமார்த்த விசாரத்திலுள்ள விசேஷம். அத்வைத ஞானத்தின் பெருமை. அதில் விசிஷ்டாத்வைத மதத்தின் சிறப்பு. தர்க்க மீமாம்ஸைகளிலும் இதன் குறிப்பு. பகவத் ராமாநுஜர் லோகவேத ந்யாயத்தைக் கொண்டு விவரித்த விசேஷம். அத்வைதம் ப்ரகாராத்வைதம், ப்ரகார்ய த்வைதம் என இருவகைப்பட்டது. ஜீவாத்வைதம் ப்ரகாராத்வைதம். ப்ரம்மாத்வைதம் ப்ரகார்யத்வைதம்.

2. ஹிதம்.

காரண விசாரமானது கார்யத்தை விருத்தி செய்யவும் நிறுத்தவும் உபயோகப்படும். ப்ரம்ம ஜ்ஞானம் ஸ்ருஷ்டி ஸம்ஹாரங்களுக்கு வேண்டுமாகிறது. ஸம்ஹாரம் மூன்று விதம், அல்லது நான்கு விதம். மோக்ஷமும் ப்ரளயத்திற் சேர்ந்தது அதற்கு புருஷ ப்ரயத்னம் வேண்டும். ஸம்ஸார வைராக்யத்

தாலே செய்யும் காரண விசாரம் ஸம்ஸாரத்தை நிறுத்த உப யோகப்படுகிறது. அதற்குச் சில காரணங்களை நிவர்த்திக்க வேண்டும். கர்மம் ப்ரபஞ்ச காரணம். அதை அழிப்பதி லுள்ள மதபேதம். அதில் வேதாந்தி மதத்தின் சிறப்பு. அநுபவித்தே தீரவேண்டு மென்பது ப்ராரப்த கர்ம விஷயத் திலே. கர்மம் ஸஞ்சிதம் ப்ராரப்தமென்று இரு வகையாம். கர்மமாவது பகவத் ப்ரீத்யப்ரீதிகள் என்று பகவத் பாஷ்ய கார நிஷ்கர்ஷம். இவையே புண்ய பாபங்கள். இவை நிவர்த் திப்பது ஜ்ஞானத்தாலே. ஞானமாவது பக்தி, அது கர்ம ஸமுச்சிதம், கர்மம் நேராக மோக்ஷஸாதந மன்று. கர்ம யோக ஜ்ஞாநயோகங்கள் பக்திக்கு அங்கமானவை, ஜீவாத்மாவைக் காண உபயோகப்படுவன. ப்ரபத்தியும் ஒரு மோக்ஷஸாதந ஜ்ஞானம். நாம ஸங்கீர்த்தனாதிகள் பக்தி ப்ரபத்திகளுக்கு ஸாதநங்கள்.

3. புருஷார்த்தம்.

ப்ரபத்தி ஸர்வ ஸாதாரணம். பக்தியோகத்திற்கும் இது வேண்டும். இது ஸுகரமான உபாயம். காலதேசங் களுக்குத் தக்கபடியும் அதிகாரிக்குத் தக்கபடியும் உபாயம் பலவிதமாகுமென்பது உலகத்திலுமுள்ளது—பகவான் ஸித் தோபாயம். அவன் அநுக்ரஹம் பெற, அவன் கிருபைக் குள்ள தடையை நீக்க பக்தியும் ப்ரபத்தியும். தடை நீங்கவே மோக்ஷம். அதாவது ஸ்வரூப லாபம். ஸர்வ ஜீவ ஸாம்யம். பகவத் ஸாயுஜ்யம். போக ஸாம்யம். பகவத் கைங்கர்யாநு பவம். ஸர்வ சக்தி ஸம்பத்தியாலே எங்கும் ஸஞ்சரிப்ப துண்டு. ஆகிலும் அநாவிருத்தி—இதுதான் வேதாந்தங்களி லுள்ளது. முடிவுரை.

ஸ்ரீ:

திருமங்கையாழ்வார்.

I.

சரித்திரம்.

(T. ராமகிருஷ்ண அய்யங்கார்).

1. ஆழ்வார்—காட்சியளவைக்கும் அநுமானத்திற்கும் அப்பால் பட்ட பொருள்களையும் ஆழ்ந்து அறிபவர். "प्रियकृत्प्रीतिवर्द्धनः" என்றபடி இறைவனால் தானே வரிக்கப்பட்டவர். "उपपत्तेश्च" என்ற ஸூத்ரபாஷ்யம் இறைவன் தானே வரிப்பதை விளக்கியுள்ளது.

2. திருமங்கையாழ்வார்—இவரைக் கார்முகாம்சம் என்பர். தைவிகத்தன்மை கலந்தவர் என்பது கருத்து. "ஆத்மாவை வெயிலிலே வைத்து உடம்பை நிழலிலே வைத்துப் போந்தா ரொருவர்" என்பது இவர் சரித்திரத்தைப் பெரியவாச்சான்பிள்ளை சித்திரித்த ஸூத்திரம். "கள்வனேன் ஆனேன்" (1. 1. 5.) "சூதினைப் பெருக்கி" (1. 6. 3.) இவை போன்றவை இவர் சரித்திரத்தின் முற்பகுதியை ஒருவாறு காட்டுவனவாம்.

3. மந்திரங் கொண்டது—இறைவனை வழிபறித்து மந்திரங் கொண்டாரிவர். "வாள்வலியால் மந்திரங்கொள் மங்கையர்கோன்" (திருமொழித் தனியன்) "மங்கையாதி கண்டு கொண்ட நாமமே" (வில்லி 10-ம் போர் 1,) என்பன காண்க.

4. சம்பந்தர் சம்பந்தம்—இதற்குத் தக்க ஆதாரம் வேண்டும். கதை ரஸிக்கத்தக்கது. இருவர் பாடலும் சுவையுடையன.

5. திருப்பணி செய்தது—வாதில் தோற்ற புறச் சமயத்தான் தங்கப் பதுமைகளைக் கொண்டு கோயிலிலே மதிளும் மண்டபமும் கட்டியதாகப் பட்டரும் பெரியவாச்சான் பிள்ளையும் கூறுகின்றனர்.

II.

சிறப்பியல்கள்.

1. கூடஸ்தர்—வைணவ குலத்துக்கு இவரொரு மூல புருஷர். "தன்குடிக் கேதும் தக்கவா நினையாள்" (திருமொழி. 2. 7. 6.) என்பது காண்க.

2. கடைக்குட்டி—இவருக்குப் பிறகு ஆழ்வார்கள் இல்லை. "தாரேன் பிறர்க் குன்னருள் என்னிடை வைத்தாய்" (திருமொழி 7. 1. 3.) என்று பிறர்க்கு இறைவனை அருள் செய்ய முடியாமல் செய்து விட்டதால்தான் போலும் வேறு ஆழ்வார்கள் தோன்றவில்லை!

3. தேஹாத்மவாதி—இறைவன் காட்டக் கண்ட திருமேனியை விட்டு ஆத்ம ஸ்வரூபத்துக்குப் போகாதவர். திருமேனியில் இவரைப்போல் ஈடுபட்டவர் யாருமில்லை. "கருவடிவில் செங்கண்ண வண்ணன் தன்னைக் கட்டுரையே யாரொருவர் காண்கிற்பாரே". (திருநெடுந்தாண்டகம் 3) பகவத் ஸ்வரூபத்தில் கண்வையாமைபற்றி இவரை தேஹாத்மவாதி என்பர் ரஸிகர்.

4. மேன்மை—இவருக்கு இறைவனை இருந்து அநுபவிக்கவும் வன்மையில்லை; பிரிந்து தாங்கி நிற்கவும் திறமை

யில்லை. "எல்லாரோடும் ஒக்க எண்ணி யிருந்தீர் அடி யேனை" (திருமொழி 4. 9. 6.) "இன்றொன்றறியேன்" (திருமொழி, 10. 10. 9.) என்பன போன்றவை காண்க.

5. அரக்கர் ஆனது—ராமஜயம் பாடத்தேர்ற அரக்கர் ஆகிறார் இவர். "இரக்கமின்றி" "ஏத்துகின்றோம்" (10. 2. & 3.) என்ற திருமொழிகள் காண்க. காமருசீர் அவு ணன்" (திருநெடுந்தாண்டகம்) என்று அசுரனாகவு மாசைப் படுகிறார்; இறைவனை யநுபவிக்க.

திருமடல்கள் அருளியதும் பெண்கள் உரிமைக்குப் போராடுவதும் போன்ற வேறு சிறப்பியல்களும் இவரிடம் உண்டு.

III

பிரபந்தங்கள்.

1. ஆறு அங்கங்கள்—மாறன் பணித்தவை தமிழ் மறை. திருவாய்மொழி-வேதம் (பரிபாடல் 2.) மங்கையர் கோன் கூறியவை ஆறு அங்கங்கள். (1) பெரிய திருமொழி (2) திருக்குறுந்தாண்டகம் (3) திருவெழுகூற்றிருக்கை (4) சிறிய திருமடல் (5) பெரிய திருமடல் (6) திருநெடுந்தாண் டகம்.

2. விளக்கம்—இருந்தமிழ் நூல் - நம்மாழ்வார் அரு ளியவை. "என்னெஞ்சத்துள்ளிருந் திங்கிருந்தமிழ் நூல் இவை மொழிந்து" (10. 6. 4.) இருந்தமிழ்நூல் புலவன் - திருமங்கையாழ்வார், பெரிய திருமொழி (1. 7. 10.) திரு வாய்மொழி (3. 3. 9.) திருவேங்கடத்தானை திருமலையின் ஒரு பகுதியே என உய்த்துணர வைத்தது, பெரிய திரு மொழி "வடமாமலை உச்சி" (திருமொழி (1. 10. 3.) என விளக்கமாய்க் கூறுகிறது.

3. நூல் பொருள்கள்—(1) மந்திரத்தின் உட்பொருள் திருப்பதிகளே (2) ஸம்ஸார வெப்பம் தணிய இறைவனை யநுபவிக்க இழிதல் (3) சரணுகதி (4) அவதாரத்தை நோக்கி மடல் எடுத்தல் (5) திருப்பதிகளை நோக்கி மடல் எடுத்தல் (6) இறைவன் முகங்காட்டப் பயன் பெறுதல்.

4. பாட்டின் மதிப்பு—"பாட்டிஞல் உன்னை என் னெஞ்சத்திருந்தமை காட்டிஞய்" (பெரிய திருமொழி 8. 10. 9.) பாடத்தைத் திருத்த நமக்குப் பலம் போராதென்பர் நம்பிள்ளைகள். நோய்ப்பட்ட பெற்றி "தூவிரிய" திரு மொழி கேட்க ஆசைப்பட்டார்.

5. கற்றேயறியத்தக்கன—"நின் தனக்கும் குறிப்பா கில் கற்கலாம கவியின் பொருள்தானே" (பெரிய திரு மொழி 7. 10. 10.) அஞ்சுவன் வெஞ்சொல் நங்காய் (திரு மொழி 3. 7. 3.) முதலியவற்றின் பொருள் கற்றே தெரிய வேண்டியவையாம்.

IV

அர்ச்சையும் ஆழ்வாரும்.

1. இணையற்ற ஈடுபாடு—அர்ச்சாவதாரத்தில் திரு மங்கையாழ்வாருக்கு உள்ள ஈடுபாடு இணையற்றது. உய் வுபாயம் அதுவே என்பது இவர் கொள்கை. "மல்லை யென்று மண்டிஞர் உய்யலல்லால் மற்றையார்க் குய்ய லாமே" (திருக்குறுந்தாண்டகம்) மேன்மையொடு நீர்மை யினை அர்ச்சையிலேயே ஸாக்ஷாத்கரித்து அநுபவிப்பவர் இவர், அவதாரத்தில் மோஹிப்பர் நம்மாழ்வார். அர்ச்சை யில் மோஹிப்பவர் இவர்.

2. மூலஸ்தானம்—அர்ச்சை திருவேங்கட முடை யானே. அர்ச்சை நிலையை "மலைமேல் நிற்பாய்" என்று

குறித்தார் நம்மாழ்வார். மற்றை யர்ச்சைக்கு மூலம் திரு வேங்கட முடையானே. திருவேங்கட முடையானுக்கும் மூலஸ்தானம் தேடுவார் பரமபதம் நாடுவார். "விண்ணவர்கோன் விரையார் பொழில் வேங்கடவன்" (அமலனாதி பிரான்) "திருமால் வைகுந்தமே தண் திருவேங்கடமே' (திருவாய் 10. 7. 8.) என்பவை காண்க. திருமங்கையாழ்வாருக்குத் திருவேங்கடமுடையானை விட்டுப் பரத்வ நிலை வரை போக முடியாது. "வடவரை நின்றும் வந்து (திருமொழி 8. 2. 6.) என்ற பாசுரமும், அதன் வியாக்கியானமும் காண்க.

3. திருமலையும் திருவுள்ளமும்–திருமலையில் இருப்பை விட இவர்திருவுள்ளத்தில் இருப்பு மேன்மை தருகிறது திருவேங்கடமுடையானுக்கு! "வெள்ளத்தான் வேங்கடத்தானேலும் கலிகன்றி உள்ளத்தினுள்ளே உளன்கண்டாய் சாழலே" (திருமொழி 11. 5. 10.) என்றது காண்க. வேறு திருப்பதிகளை யநுபவிக்கும் போதும் இவரது திருவுள்ளம் திருமலையை விடாது அநுஸந்திக்கும். "பிரியாது வந்தெனது மனத்திருந்த வடமலையை" (திருமொழி 5. 6. 7.) உ-ம். "வெருவாதாள் வாய்வெருவி வேங்கடமே வேங்கடமே என்கின்றாளால். 5. 5. 1.) வேடார் திருவேங்கடம் மேய விளக்கே. (திருமொழி 4. 7. 5.)

4. திருவேங்கடமுடையான் பிரீதி—இவ்வாழ்வாரிடம் திருவேங்கடமுடையானுக்குள்ள ப்ரீதி "வண்டு வாழ் வட வேங்கடமலை கோயில் கொண்டதனோடும், மீமிசையண்டமாண்டிருப்பார்க்கு அடிமைத் தொழில் பூண்டாயே. (திருமொழி 2. 1. 3.) என்ற இடத்து வியாக்கியானத்தில் நன்கு விளங்கும்.

5. **வேண்டாம் முக்தி, போதும் திருமொழி**—முக்தியின்பத்திலும் இவாது அருள்மொழிகளே இன்பம் பயப்பன. "நீர்மலி வையகத்து நீடு நிற்பார்களே" (திருமொழி 8. 2. 10.) என்று திருமொழி கற்றார்க்குப் பலம் ஸம்ஸாரத்திலிருந்து திருமொழி அநுபவிக்கையே என்று அருளிய அழகு கண்டு அக மகிழ்க.

சுபம்.

श्रीः

श्रीनिवासाय नमः

ஸ்ரீ வேங்கடாசல மாஹாத்ம்யம்.

முதல் உபந்யாஸ சுருக்கம்.

R. RAMAMURTI SARAMA.

Prof. S. V. O. College Tirupati.

*மானிடராய்ப் பிறந்ததின் பயன். மனிதன் தன்மைக்கு முக்யமானது பகவத் பக்தி. அதற்காக பகவதாராதனம். பகவதவதார ரஹஸ்யம். (पर, व्यूह, विभव, अन्तर्या, म्यर्चा) பர, வ்யூஹ, விபவ அந்தர்யாமி, அர்ச்சா அவதாரங்கள் ஸ்வயம்வ்யக்தம், திவ்யம் முதலிய அர்ச்சாவதார பிரபேதங்கள். அதன்பொருட்டு ஏற்பட்ட திவ்ய க்ஷேத்ர விசேஷங்கள். இக் கலியுகத்தில் இந்த ஸ்ரீ வேங்கடாசல க்ஷேத்ரம் தான் முக்யமானதென்பது. ஸகல மதஸ்தர்களாலும் இந்த பகவான் ஆராதிக்கப்படுகிறான் என்பதற்கு பிரமாணங்கள். அநித்யமான ஸம்ஸார வாழ்க்கையில் ஈடுபட்ட ஜனங்களை கடையேற்றவே இந்த பகவதவதாரம் என்பதற்கு பிரமாணம். இந்த பர்வதத்தைப்பற்றி ச்ருதி, ஸ்ம்ருதி, புராணங்களில் சொல்லப்பட்ட விஷயங்கள்.

க்ஷேத்ர வைபவங்கள்.

இரண்டாவது உபந்யாஸ சுருக்கம்.

கிருத யுகத்தில் விருஷபாசலம் என்றும், த்ரேதா யுகத்தில் அஞ்சனாசலம் என்றும், த்வாபா யுகத்தில் சேஷாசலம் என்றும் யுக பேதத்தினால் நாம பேதங்கள் வந்ததற்கு காரணங்களும் மற்றும் சில நாமபேதங்களும். பிரம்ஹோத்ஸவ வைபவம், மற்றும் சில க்ஷேத்ர வைபவங்கள். ஸ்ரீநிவாஸனால் தொண்டைமான்ராஜாவுக்கு சங்கு சக்கரங்கள் கொடுத்ததின் காரணம்.

தீர்த்த வைபவங்கள்.

மூன்றாவது உபந்யாஸ சுருக்கம்.

(1) ஸ்ரீ ஸ்வாமி புஷ்கரணீ தீர்த்த வைபவம்.

(2) குமாரதாரா தீர்த்த வைபவம்.

(3) ஆகாச கங்கா, பாபநாச தீர்த்த வைபவம்

(4) தும்புரு தீர்த்த மஹிமை.

(5) பாண்டவ தீர்த்த மகிமை முதலியன.

(6) உபஸம்ஹாரம்.

ஸ்ரீ வேங்கடேசாய நம.

Puranas—Saiva.

முதல் உபந்யாஸம்.

புராணங்களும், பிரும்மா, விஷ்ணு, ருத்ரர் முதலான மும்மூர்த்திகளைப்பற்றிய ஸ்வரூபமும்.

(S. ராமசுப்ப சாஸ்திரி).

உலகில் 84 லக்ஷம் ஜீவராசிகளில் மிகச் சிறந்ததான மானிடப் பிறவியைப் பெற்ற ஜீவர்கள் ஸம்ஸாரமாகிய கடலில் மூழ்கி தத்தளித்து அனுபவிக்கும் துன்பங்களை விலக்க வேண்டியதற்காக அற்ப முயற்சியால் அதிக பலத்தை உண்டுபண்ண விரும்பிய கருணாமூர்த்திகளாகிய மகரிஷிகள் பிரும்மதேவன் ஆஞ்ஞைப்படி எழுதிய கிரந்தங்கள் புராணங்கள். நண்பன் ஒருவன் தனது சிநேகிதனிடம் மிகப் பற்றுதல் கொண்டு நன்மை, தீமைகளை பல திருஷ்டாந்தங்களைக் கொண்டு நன்கு விளக்கிக்காட்டி இவை செய்யத்தக்கவை என்று போதிப்பது போல் புராணங்களும் பல கதை திருஷ்டாந்த மூலமாக ஜனங்களுக்கு ஸன்மார்க்கத்தில் பிரவிருத்தியையும் அஸன்மார்க்கத்திலிருந்து நிவிருத்தியையும் போதிக்கின்றன. இதைத்தான் ஸுஹ்ருத்ஸம்மிதோபதேசம் என்று சொல்வார்கள். உலகத்தின் ஸ்ருஷ்டி, ஸம்ரக்ஷணம், பிரளயம், மஹா பிரளயம், கடவுளின் பல அவதார விசேஷங்கள், பக்திமார்க்கம், பூகோளம், ஆகாயமண்டலம், க்ஷேத்திரம், தீர்த்தம் இவைகளின் பெருமைகளை மிக விரிவாக புராணங்கள் உபதேசிக்கின்றன. இவ்விதமான மகா புராணங்கள் 18 அவையாவன. 1. பிராம்மம், 2. பாத்மம், 3. வைஷ்ணவம், 4. சைவம், 5. பாகவதம், 6. நாரதீயம், 7. மார்க்கண்டேயம், 8. ஆக்னேயம், 9. பிரும்ம

வைவர்த்தம், 10. லைங்கம், 11. வாராஹம், 12. ஸ்காந்தம், 15. வாமனம், 16. கௌர்மம், 17. மாத்ஸ்யம், 18. பிரம்மாண்டம். ஸகல வேதங்களிலும் சுருக்கமாக கூறப்பட்ட விஷயங்கள் இந்த புராணங்களில் விஸ்தாரமாக விவரிக்கப்பட்டிருக்கின்றன. इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् । बिभेत्यल्पश्रुताद्वेदः मामयं प्रतरेदिति ॥ என்ற நியாயப்படி இதிஹாஸம் புராணம் இவ்விரண்டின் உதவியைக் கொண்டு வேதத்தின் பொருள்களை நன்கு விளக்க வேண்டுமென்று கூறப்படுகிறது. ஜகத்காரண வஸ்துவைப்பற்றியும் அதன் விசேஷ ஸ்வரூபத்தைப்பற்றியும் புராணங்கள் மிகத் தெளிவாக போதிக்கின்றன. இந்த 18 புராணங்களில் மாத்ஸ்யம், கௌர்மம், லைங்கம், ஸ்காந்தம், ஆக்னேயம், சைவம் என்கிற ஆறு புராணங்கள் தாமஸமென்றும். வைஷ்ணவம், நாரதீயம், பாகவதம், காருடம், பாத்மம், வாராஹம் என்கிற 6 புராணங்களும் ஸாத்விகங்களென்றும் பிரும்மாண்டம் பிரும்மவைவர்த்தம், மார்க்கண்டேயம், பவிஷ்யம், வாமனம், பிராம்மம் இவைகள் ராஜஸமென்றும் பிரித்திருக்கிறார்கள். புராணங்களில் மும்மூர்த்திகளுடைய ஆவிர்ப்பாவங்களைப் பற்றி பரஸ்பரம் பல விரோதங்கள் காணப்படுகின்றபடியால் இவைகள் பொருத்தமில்லாத பல விஷயங்களை போதிக்கின்றன. இவைகள் அப்ரமாணம் என்று சொல்லக் கூடாது. ஸ்ருஷ்டிகாலம் தொடங்கி பல காலங்கள் சென்றபடியால் அந்தந்த காலங்களில் நடந்தவைகளை அக் காலத்தில் உதித்த ஈசன் அருள்பெற்ற மகான்கள் புராணமூலமாக வெளியிட்டிருப்பதால், காலபேதங்களை முன்னிட்டு விரோதங்களை விளக்கிக் கொள்ள வேண்டுமென்று பெரியோர்களுடைய கொள்கை. பரமசிவனால் 1 லக்ஷம் ச்லோக ஸங்க்யையுள்ளதாக இயற்றப்பட்ட சைவமஹாபுராணத்தை அக்காலத்திலுள்ள அதிகாரிகளின் மனோநிலையை ஆலோசித்து வேத

வ்யாஸர் 24000 ச்லோக ஸங்கியை யுள்ளதாக சுருக்கி அமைத்தாரென்றும் சொல்லப்படுகிறது. व्यासेन तत्तु संक्षिप्तं चतुर्विंशत्सहस्रकम्। शैवं तत्र चतुर्थं वै पुराणं सप्तसंहितम्॥. என்று வேதங்களில் உலக ஸ்ருஷ்டியை வர்ணிக்குமிடத்தில் ஆத்மா, ஸத் முதலான சப்தங்களால் பரபிரம்மத்தை குறிப்பிட்டு அந்த பொருள் சிவரூபமா, விஷ்ணுரூபமா என்ற ஸந்தேகத்தை விளக்கி நிச்சயம் செய்ய வேண்டி சுவேதாச்வதரம் அதர்வசிரஸ், முதலிய உபநிடதங்களிலும் சிவபுராணங்களிலும் முதல் கடவுள் சிவரூபம்தானென்றும் நாராயணஉபநிஷத், விஷ்ணுபுராணம் முதலியவைகளில் விஷ்ணுரூபம்தானென்றும் கூறப்படுகின்றன. அநாதியான ஸம்ஸாரத்தில் அந்தந்த ஜீவர்களின் ஜன்மாந்தர வாஸனாபலத்தினால் யார் யாருக்கு எந்த மூர்த்தி விசேஷத்தில் விசேஷப் பற்றுதல் ஏற்படுமோ அந்த வழியாக அவர்கள் கடவுளை தங்களுக்குரிய கடமைகளால் ஆராதனம் செய்து மேன்மையை சிரேயஸ்ஸை அடையவேண்டு மென்பதுதான் வேதம், புராணம், சாஸ்திரம் முதலியவைகளின் கருத்து. இந்த அபிப்பிராயத்தையே பின்பற்றி ஸ்ரீ சங்கராசார்ய ஸ்வாமிகளவர்கள் முதலான பெரியோர்கள் பல கிரந்தங்களிலும் மிக விரிவாக கூறுகின்றார்கள். ஒரு மூர்த்தி மிகச் சிறந்தது. மற்றது அப்படியல்ல என்று அபிநிவேசத்துடன் சொல்வது சாஸ்திர ஸம்மதமில்லையென்பதற்கு பல பிரமாணங்களிருக்கின்றன. यदुक्तं (1) शङ्करद्वेषी मद्वेषी शङ्करप्रियः॥ तावुभौ नरकं यातः यावच्चन्द्रदिवाकरौ॥ (2) यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति। तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥ (3) अयं परस्त्वयं नेति संरम्भाभिनिवेशिनः। यातुधाना भवन्त्येव पिशाचाश्च न संशयः என்ற பிரமாணங்களால் மூர்த்திகள் விஷயத்தில் உத்கர்ஷபாவத்தை ஒருபொழுதும் பிடிவாதத்துடன் செய்யக் கூடாதென்று சொல்லப்படுகிறது.

ஸ்ரீ ராம ஜெயம்.

இரண்டாவது உபந்யாஸத்தின் ஸாரம்.

பரமசிவன் மும்மூர்த்திகளுக்கும் காரணபூதனென்றும் மூவராலும் உபாஸிக்கத் தகுந்தவன் என்பதும் பிரமாணங்களால் நிரூபிக்கப்படுகிறது.

18 புராணங்களில் 10 புராணங்கள் பரமேச்வரன்பெருமையையும் 4 புராணங்கள் நாராயணன்பெருமையையும் 4 புராணங்கள் பிரம்மாவினுடையவும் 1 அக்னியினுடையவும் 1 ஸூர்யனுடைய பெருமையையும் கூறுகின்றன. பரமேச்வரனை போதிக்கும் எல்லா புராணங்களிலும் பரசிவன் மும்மூர்த்திகளுக்கும் மூல காரணமென்றும் அவன் ஆக்ஞைப்படியே தங்கள் தங்கள் வர்க்கத்தில் அடங்கிய அதிகார புருஷர்களுடன் கூட தங்கள் கார்யத்தை நடத்தி வருகிறார்களென்று பிரமாண வசனங்கள் ஒரே முகமாக கூறுகின்றன. (1) கூர்ம புராணத்தில் மும்மூர்த்திகளுக்கும் காரணபூத தேவன் ஒருவனிருக்கிறான். அவனுக்கு மூன்று கண்களுடன் கூடிய திவ்ய சரீரமுண்டு. (2) எல்லா சக்திகளிலும் பிரம்மா, விஷ்ணு, ருத்ரர் என்ற மூன்று சக்திகளே பிரதானங்கள். இவைகளுக்கு மேலாக எல்லா சக்தி ஸ்வரூபமாகிய சூலபாணி மகேச்வரன் என்ற பெயருள்ள ஒரு மூர்த்தியிருக்கிறது. இந்த மூர்த்தியை தான் அக்னி, நாராயணன், இந்திரன், பிரம்மா வென்று சொல்லுவார்கள். சிவ புராணத்தில் ஸ்ருஷ்டி, ஸ்திதி, ஸம்ஹாரம் இம்மூன்று தொழிலுக்கும் பிரம்மா முதலான மூவர் காரணம். இம்மூன்று காரணங்களுக்கும் முக்கிய காரணம் பரம சிவனே

ல்காந்தத்தில் பிரம்மா முதலான மூவர்கள் பரம்பொருளின் அம்சங்களே யாவார்கள். இம் மூவர்களுக்கும் முக்கிய காரணம் ஈச்வரனே. ஸூதஸம்ஹிதையில் பார்வதியை அர்த்த சரீரத்தில் அணிந்து கொண்டும் மூன்று நேத்ரங் களைப் பெற்றும், சந்திரனை சிரஸில் அணிந்து கொண்டும் கருமையான கழுத்துடனும் ஆனந்தத்தினால் தாண்டவமாடு கிற மூர்த்தியானது பிரம்மா முதலான மும்மூர்த்திகளாலும் உபாஸனம் செய்யப்படுகிறதென்பது சுருதியின் கொள்கை. பராசரர் உண்மைப் பொருளாகிய பரவஸ்துவுக்கு அம்பிகை, சந்திரன் இவர்களுடன் கூடின மூர்த்தியே முக்யமென்று தொடங்கி பிரம்மா முதலான மூன்று பேர்களும் அந்த வஸ்துவை தியானம் செய்கிறார்கள் என்று இது போன்ற அளவற்ற பிரமாண வசனங்களால் நான்காவது மூர்த்தி யாகிய பரமேச்வரனுடைய அம்சங்களே மும்மூர்த்திகளும். ஸ்ரீ நாராயணமூர்த்தியினுடைய அம்சமாகிய ராமகிருஷ்ணாதி மூர்த்திகளைப் போல் ஸ்ருஷ்டிகார்யவிஷயத்தில் பிரும்மா வுக்கு உதவியாக விராட், காலன், புருஷன் என்ற மூன்று பேர்களும் ரக்ஷணவிஷயத்தில் விஷ்ணுவுக்கு உதவியாக ஸங்கர்ஷண, ப்ரத்யும்ந, அநிருத்த என்ற மூவரும் ஸம்ஹார விஷயத்தில் ருத்ரனுக்கு உதவியாக ஹர, ம்ருட, பவ என்ற மூவரும் இருக்கிறார்கள். இதனால் நாராயணனே மும்மூர்த்தி களைக் காட்டிலும் சிறந்தவனென்று சொல்லுமிடத்தில் தன் கூட்டத்திலடங்கிய ஸங்கர்ஷணாதி மூவர்களையே வாங்கிக் கொள்ள வேண்டும். இவ்விதம் பரமசிவனுக்கு மும்மூர்த்தி களைக் காட்டிலும் சிறப்பு கூறுமிடத்தில் தன் வர்க்கத்தி லடங்கிய ஹராதி மூர்த்திகளையே ஏன் வாங்கக் கூடாதென் றால் சிவ புராணத்தில் ஈசானனுடைய ஆக்ஞையால் மூன்று மூர்த்திகளுடைய உதவியால் பிரம்மா தொழிலை செய்கிறார். விஷ்ணு தனக்கு உதவியாகிய மூன்று பேர்களை கொண்டு

தனது வேலையைச் செய்கிறார். ருத்ரன் ஹரன் முதலிய மூன்று பேர்களைக் கொண்டு தன வேலையைச் செய்கிறாரென்று ஈசன் கட்டளைப்படி அந்தந்த பிரிவிலடங்கிய மற்ற மூர்த்திகளுடனேயே காரியங்களை செய்வதாக நன்கு விவேசனம் செய்து சொல்லப்படுகிறது. விஷ்ணு புராணத்திலும் வைஷ்ணவ புராணங்களால் போற்றப்படும் நாராயண மூர்த்தியை சொல்லிவிட்டு स परः सर्वशक्तीनां ब्रह्मणः समनन्तरः । என்று பிரம்மா, இந்திரன், முதலான சக்திகளைக் காட்டிலும் அந்த மூர்த்தி சிறந்தது. பிரும்மத்துக்கு அடுத்தபடியாக விளங்குகிறது. இவ்விதம் விஷ்ணு புராணங்களில் மூன்று மூர்த்திகளுக்கும் மேலான வஸ்துவை நாராயணர் என்ற மூர்த்தியாக சொல்லப்படவில்லை. அப்படி ஒருக்கால் ஒரு இடத்தில் சொல்லியிருந்தாலும் பவானி என்னும் பராசக்தியினுடைய புருஷ ரூபமான தோற்றம் நாராயண மூர்த்தி என்பதற்கு, एकैव शक्तिः परमेश्वरस्य भिन्ना चतुर्धा विनियोगकाले । भोगे भवानी पुरुषेषु विष्णुः कोपे तु काली என்ற பிரமாணத்தாலும் उमा या स हरिः साक्षात् यो हरिः स शिवा स्मृता என்பதாலும் பிரம்மாண்ட புராணத்தில் नावयोर्विद्यते भेदः मच्छक्तिस्त्वं न संशयः त्वं चन्द्रमा अहं सूर्यः शर्वरीत्वमहं दिनम् என்ற வசனங்கள் பராசக்திக்கும், நாராயண மூர்த்திக்கும் அபேதத்தை கூறுகின்றன. தேவதாரு வனத்திலிருக்கும் அநீச்வர வாதிகளான மகரிஷிகளை நல்ல மார்க்கத்தில் கொண்டு வருவதின் பொருட்டு ஸ்ரீமந் நாராயணன் மோகினீ ரூபம் தரித்து தம்பதிகளாக தோன்றியதாக சொல்லப்படுகிறது. இவ்விதமான கருத்தை ஸ்திரப்படுத்துவதற்கு முக்கிய காரணம் அதர்வசிரஸ் என்ற உபநிடதமே. அதில் மிக விரிவாக காரணத்தோடு மும்மூர்த்திகளாலும், த்யானம் செய்யத் தகுந்தவன், ஸர்வ விதமான மங்களங்களையும் அந்த உபாஸனையினால் அடையலாம் என்று கூறப்பட்டிருக்கிறது.

மூன்றுவது உபந்யாஸத்தின் ஸாரம்.

1. சிவபெருமான் ஸர்வகாரணம் என்றும் ஸகல தேவர்களாலும் உபாஸனம் செய்யத் தக்கவன் என்றும் சொல்லக் கூடிய புராணங்கள் தாமஸம் தமோகுணம் அதி கரித்து இருக்கக் கூடிய பிரம தேவனுல் சொல்லப்பட்டவை கள் ஆனதுபற்றி அவைகளில் சொல்லிய விஷயங்களை பிர மாணமாக அங்கீகரிக்கத் தக்கவையல்ல என்று ஏற்படக் கூடிய ஆக்ஷேபத்துக்கு சமாதானம் சொல்ல வேண்டியது.

2. ஸகல உலகத்தையும் ஸம்ஹாரம் செய்யும் மூர்த்தி யாகையால் மங்களமான வாழ்க்கையை விரும்பக் கூடியவர் கள் ஒருபொழுதும் ஆராதிக்க மாட்டார்கள் என்ற சங் கைக்கு பரிஹாரம்.

3. கையால் பிக்ஷாபாத்ரம் தரித்தல் ப்ரதோஷ காலங் களில் ருத்ரபூமியில் தாண்டவமாடுதல் முதலான செய்கை களால் யாருக்கும் அந்த மூர்த்தியினிடம் வெறுப்பு ஏற்படுமே யல்லது பக்தி செய்யக் கூடிய விருப்பம் எப்படி உண்டா கும் என்ற சந்தேகத்தை நிவர்த்தி செய்தல்.

Places of Pilgrimage.

திருவரங்கம் திருப்பதி—திருவல்லிக்கேணி.

(P. எத்திராஜ ராமாநுஜஸ்வாமி).

திருவரங்கம் திருப்பதி—பொதுவான பெருமை ஸ்ரீரங்கநாதன் உபய காவேரி நடுவில் எப்படி யார் மூலமாக ஏன் அவ்விடம் வந்து சேர்ந்தார்—ஸ்ரீ ரங்கநாதன் ஆதி உற்பத்தியும், யாராலே முதல் முதலில் பூஜிக்கப்பட்டதும், யார் மூலமாக பூலோகம் சேர்ந்ததும்—ஏழு மதில்கள் அமைந்ததற்கு காரணமும், திருமங்கையாழ்வார் அவ்விடம் செய்த கைங்கர்யமும்—சந்திர புஷ்கரிணியின் பெயர் அமைந்ததற்கு காரணமும் அதன் பெருமையும்—இந்த திவ்ய க்ஷேத்திரத்தில் ஆழ்வார்களின் ஈடுபாடு—தொண்டரடிப் பொடியாழ்வார் திருப்பாணாழ்வார் இவர்களுடைய ஆதி பிரேமை.

திருவல்லிக்கேணி—ஸ்ரீ பார்த்தசாரதி பெருமாள் எந்த பக்தனுக்காக ஏன் திருவல்லிக்கேணியில் ஆவிர்ப்பவித்தார்—ஸ்ரீ பார்த்தசாரதி பெருமாள் மூலவருக்கு சங்கம் மட்டும் வலது கையில் இருப்பதற்கு காரணம்—உற்சவப் பெருமாள் முகத் தோற்றத்தின் வேறுபாட்டிற்கு காரணம்—மற்ற பெருமாள்களைவிட இந்த பெருமாளுக்கு இருக்கும் சுலபமான குணங்கள்—அர்ஜுனன் விஷயத்தில் இவர் எவ்விதமாக கருணை காட்டினார்—ஸ்ரீ பார்த்தசாரதி கர்ப்பக் கிரகத்தில் எழுந்தருளியிருக்கும் மற்ற மூர்த்திகள்—திருமங்கையாழ்வார் இச் சந்நிதியில் ஈடுபட்டு பாடின பாசுரங்களின் பெருமை—இச் சந்நிதியில் மற்ற ஆழ்வார்களின் ஈடுபாடு—கைரவிணி புஷ்கரணியின் பெருமை.

காஞ்சீபுரம்—திருவள்ளூர்.

காஞ்சீபுரம்—ஸ்ரீ வரதராஜ பெருமாள் பெருமையும் அவ்விடமுள்ள மற்ற விஷ்ணு ஸ்தலங்களின் பெருமையும் ஸ்ரீ வரதராஜன் அவ்விடம் உற்பத்தியான காரணம்—ராமாநுஜாசாரியாருக்கு அவர் செய்த பேருபகாரம்—திருக்கச்சி நம்பிகளை அவர் அபிமானித்த ஏற்றம்—மற்ற எல்லா க்ஷேத்திரங்களிலும் இல்லாத ஒரு பெருமை அவ்விடம் உண்டு. அதாவது யாத்ரீகர்கள் அங்கு தரிசனத்திற்குப் போனால் (ஆலவட்டம்) கொண்டு விசிறச் சொல்வதற்கு காரணம்—வைஷ்ணவ சம்பிரதாயத்தில் பிரசித்தமான ரங்கராஜர் என்று பெயர் படைத்த பெரிய பெருமாளும் அவர் இடத்தில் யாசிக்கத் தகுந்த பெருமை வாய்ந்தவர்—ஸ்ரீ வைஷ்ணவ சம்பிரதாயத்தில் ஸ்ரீ ராமாநுஜர் சிஷ்யரான கூரத்தாழ்வானுக்கு அவர் செய்த கிருபை—கூரத்தாழ்வானை தன் ராஜ்யத்தை விட்டு ஸ்ரீ ராமாநுஜர் சிஷ்யராக செய்த பெருமை.

திருவள்ளூர்—வீரராகவப் பெருமாள் திருவள்ளூரில் ஆவிர்ப்பவித்த காரணம்—கனகவல்லித் தாயாரின் பெருமை—திருமங்கையாழ்வார் மங்களாசாசனத்தின் பாசுரங்களின் பெருமை—ஒவ்வொரு அமாவாசை தோறும் அதிலும் தை அமாவாசை தோறும் ஏராளமான யாத்திரைவாசிகள் புஷ்கரிணியில் ஸ்நானம் செய்வதால் ஏற்படும் நன்மைகள்—புரட்டாசி மாதங்களில் ஸ்ரீ வேதாந்த தேசிகன் உற்சவ பெருமை.

Peria Alvar and Andal.

பல்லாண்டின் பண்பு.

S. கிருஷ்ணவேணி அம்மாள்.

I. பெரியாழ்வார் பெட்பு:

1. *மற்ற ஆழ்வார்களுக்கும் இவருக்குமுள்ள வேறுபாடு.*

2. *பெரியாழ்வார் பல்லாண்டு பாடியதன் காரணம்.*

3. *ஆழ்வார் பொற்கிழி அறுத்ததைப் புகழ்ந்துரைத்தவர். "பாண்டியன் கொண்டாட"*

II. பல்லாண்டின் ஏற்றம்:

1. *பல்லாண்டு மிக்க சுருக்கமும், மிக்க பெருக்கமுமின்றி, நடுத்தரமாயிருப்பினும், எல்லாப் பொருள்களையும் தன்னுள் அடக்கிக் கொண்டிருக்கிறது.*

2. *வேதத்திற்குப் பிரணவம் போன்று, ஆழ்வார்கள் அருளிச் செயல்களுக்கு இப்பல்லாண்டு அமைந்துள்ளது. எங்கும் யாரும் பிரபந்தத்தின் தொடக்கத்திலும், முடிவிலும் பல்லாண்டைச் சொல்லுதல் மரபாயுள்ளதை அறிகின்றோம்.*

III. சேஷபூதன் சேஷியாகிய ஈஸ்வரனுக்குப் பல்லாண்டு பாடுவது தகுதியாமா?

1. *ஸ்ரீராமபிரானுக்கு, அயோத்தி மக்கள், தசரதன், கௌசலை, ரிஷிகள், பிராட்டி முதலியவரும், கண்ணனுக்கு, தேவகி, வசுதேவன் முதலியவரும் பல்லாண்டு பாடியிருத்தலின் இது பெரியவர்கள் மேற்கொண்ட வழக்கம் (சிஷ்டாசாரம்) ஆகும். ஆதலின், இது தகுதியுடையதே.*

IV. பெரியாழ்வாருக்கு இது ஞானகாரியமாகுமா?

1. எது கன்மத்தினால் ஏற்படுகிறதோ அதுவே விடத்தக்கது. இது பகவானுடைய வைலட்சண்ய மடியாக ஏற்பட்டதாதலின், கொள்ளத் தக்கதாகும். அன்றியும், ஈச்வானுடைய வைலட்சண்யத்திற்கு அழிவின்மையின், அஃதுள்ளவரையும் இச்செயல் நடைபெறுகிற்கும். ஆதலின், இது சேஷபூதனுடைய சொரூபத்திற்கு ஏற்றதும் ஞானகாரியமுமாகும். இஃது அடி, கழஞ்சு பொன் பெறுவதைப் போன்றது.

2. சேஷிக்கு அதிசயத்தை விளைவித்தல் எதுவோ, அதுவே சேஷபூதனுக்குச் சொரூபமாகும். இம்முறையில், இப்பல்லாண்டு பகவானுக்கு முகமலர்த்தியை ஊட்டுகிறது. அன்றியும், இது தன்னிலையை அழித்துக் கொண்டேனும் சாமிக்குப் பூர்த்தியை உண்டாக்குவதாய் உள்ளது. ஆதலின், பல்லாண்டு பலவகையினும் சொரூப ஞானத்திற்கு ஏற்ற காரியமேயாகும்.

V. திருப்பல்லாண்டின் உட்பொருள் :

1. பகவானுடைய திவ்விய மங்கள விக்கிரகத்தின் அழகு, திவ்யாத்ம சொரூபத்தின் குணங்கள், பெரிய பிராட்டியார், பாஞ்சசன்னியம், திருவாழி முதலியவற்றிற்குப் பல்லாண்டு பாடுகிறார். இவற்றுடன் தம்மையும் சேர்த்துப் பாடுவதில் ஒரு சிறப்புள்ளது.

2. முதல் இரண்டு பாசுரங்களும் திருமந்திரத்தின் பொருளைத் தம்முள் அடக்கிக் கொண்டிருக்கின்றன.

3. பெரியாழ்வார் முதலில், தனியாக நின்று எம்பெருமானுக்குப் பல்லாண்டு பாடுகிறார். அஃது அவருக்கு அத்துணைத் திருப்தியை அளித்திலது. ஆதலின், அவர் செல்

வத்தையும் ஆன்ம அனுபவத்தையும் விரும்பியவரையும், பக வானைச் சரணடைந்தவரையும் தம்முடன் சேர்த்துக்கொள்ள நினைத்து அவர்களை அழைக்கிறார். அவர்களும் தம்முடன் வந்து சேர, பின்பு யாவருடனும் கலந்து பகவானுக்குப் பல் லாண்டு பாடிக் களிக்கிறார். அவருக்கு அதுவே பொழுது போக்காக (காலக்ஷேபமாக) அமைகின்றது.

பெரியாழ்வார் பிள்ளைத்தமிழ்.

I. பிள்ளைத்தமிழின் பெருமை:

1. பிள்ளைத்தமிழ் என்றால் என்ன?
2. பிள்ளையின் பெட்பு.
3. தமிழின் தகைமை.
4. பிள்ளைக்கும் தமிழிற்கும் உள்ள தொடர்பு.
5. பிள்ளைத்தமிழ் அக நூலிலும் சிறந்தது.

II. பெரியாழ்வாரின் புண்ணியப்பேறு:

1. மற்றைவரின் பிள்ளைத்தமிழ் பாடியவர்களுக்கும், கண்ணன் பிள்ளைத்தமிழைப் பாடிய பெரியாழ்வாருக்கும் உள்ள வேறுபாடு.

2. மற்றப் பிள்ளைத்தமிழின் தலைவர்க்கும் கண்ணனுக் கும் உள்ள ஏற்றத் தாழ்வு.

III. பெரியாழ்வாரின் மனப்பான்மை:

1. இவர் இரண்டு புண்ணியப்பேறுகளை வளர்த்தார்.

2. கண்ணன் காலத்திலேயே வாழப்பெறாத பெரியாழ்வார், அவனுடைய ஒவ்வொரு செயலையும், செய்தியையும், அவற்றின் நுண் பொருள்களையும் கண்டவர் போன்று கழறுகின்றதற்குக் காரணம், ஆழ்வாருடைய ஞானக்கண் பன்னாட்களுக்கு முன் நிகழ்ந்தவற்றைக் காண்கின்றது. பக்திக்கண் அவற்றினுடைய நுண்பொருளின் தத்துவத்தை உணர்கின்றது.

3. ஆழ்வார் எம்பெருமானால் மயர்வற மதிநலம் அருளப்பெற்றவர், ஆண்டாள் அருளை வாய்ந்தவர். ஆதலின் இப்பேறுகளைப் பெற்றார்.

IV. பிள்ளைத்தமிழும் வாழ்த்து நூலே.

பெரியாழ்வார் கண்ணனுக்குப் பாடிய இருபத்தைந்து திருமொழிகளிலும் வாழ்த்தொலியே நிரம்பி இருக்கின்றன. ஆயினும் அவற்றுள் சிலவற்றை இங்கு கூறுவோம்:

1. கண்ணனுடைய பிறப்பு—

"ஆறொப்பா ரிவன்நே ரில்லைகாண், திரு
ஓணத்தான் உலகாளுமென்பார்களே"

2. குழவியைத் தொட்டிலிலிட்டுப் பாடும் தாலாட்டில் அமைந்திருப்பது வாழ்த்தே யன்றோ!

3. கண்ணனைத் தொட்டிலிடும்போது தேவர்கள் பலர் பல பொருள்களை அனுப்புகின்றனர். இதுவும் மங்களாசாஸனத்தைச் சேர்ந்ததே யன்றோ!

4. பெரியாழ்வார் சந்திரனை அழைத்தல் போன்று ஞானமுடையவரை அழைத்து கண்ணனுக்கு வாழ்த்து கூறுமாறு செய்கின்றார்.

5. தாயார் நிலையில் நிற்கும் பெரியாழ்வார் கண்ணனைத் தன்னுடைய முதுகைத் தழுவிக் கொள்ளுமாறு அழைக்கின்றார்.

"கண்பல செய்த கருந்தழைக் காவின்கீழ்,
பண்பல பாடிப் பல்லாண் டிசைப்ப, பண்டு
மண்பல கொண்டான் புறம்புல் குவான்".

6. பெரியாழ்வார் அந்திப் பொழுதில் கண்ணனுக்குப் பிறரால் உண்டான கண் எச்சில் (திருஷ்டி தோஷம்) நீங்குதற்குக் காப்பிட அவனை அழைக்கிறார்.

"......... ....
ஞானச் சுடரே உன்மேனி,
சொல்லார வழ்த்தி நின் றேத்திச்
சொப்படக் காப்பிட வாராய்".

ஆண்டாள் திருநாமங்களின் தோற்றத்தேற்றம்.

I. கோதையார் :

1. இடுகுறிப்பெயர் காரணப்பெயர் என்னும் இரு வகையுள், ஆண்டாளுடைய திருநாமங்கள் ஒவ்வொன்றும் காரணப்பெயர் தொகுதியுள் சேர்ந்ததே.

2. கோதையார் என்பது அன்னையாருடைய பிள்ளைத் திருநாமம். ஆழ்வார் இவருக்கு இப்பெயர் சூட்டியதற்குக் காரணம் யாது?

3. ஆண்டாள், பெரியாழ்வார் தனக்கிட்ட இத்திரு நாமத்தை எம்முறையில் பாராட்டுகிறார்?

II. திருப்பாவைச் செல்வியார் :

1. திரு + பாவை + செல்வியார் = திருப்பாவைச் செல்வியார். ஒவ்வொரு பகுதியின் பொருளும் யாது ?

2. " திருப்பாவை " என்னும் நூல் ஒரு சிறு உலகத்தைக் குறிப்பதாகும். ஆயினும், பொது உலகினும், இது மிக்க ஏற்றம் வாய்ந்தது.

III. ஆண்டாள் :

1. இத்திருநாமம் இவளுக்குக் கிடைத்த காலமும் காரணமும் பாராட்டத் தக்கனவாகும்.

2. பகவான் சேதனர் ஆகிய இருதிறத்தினரையும் அவரவர் இயல்பிற்கேற்ப ஆளுந்திறமை யுடையவர் என்பதை இத்திருநாமம் கா[illegible]

3. அன்னையாருக்கு அர்ச்சையில் அமைந்த திருநாமம் ஆண்டாள் என்பதேயாகும்.

VI. சூடிக்கொடுத்த நாய்ச்சியார் :

1. மாலைகளைத் தான்சூடி, பகவானுக்குச் சமர்ப்

2. நாய்ச்சியார் என்பது தலைமையைக் குறிக்கும் ஒரு சொல். இத்தலைமை ஈஸ்வரனுக்கும், சேதனருக்கும் பல நலங்களைப் புரிகின்றது.

3. ஆண்டாள் தம் தலைமைக் கேற்ப பெண்மைக் குணங்களாகிற அன்பையும், அருளையும் வாய்ந்துள்ளனள். அவ்வன்பினால் உலகத்தை வசப்படுத்துகிறாள். அருளைப் பகவானுக்கூட்டி அவனையும் தன்பாலிழுத்து, தானும்

அவளோடு கலந்து தொழில் புரிந்து உயிர்களை உய்விக்கின்றாள்.

4. இவள் இயற்றிய ஒரு பிரபந்தத்திற்கு நாய்ச்சியார் திருமொழி என இவர் பெயரே அமைந்துள்ளது ஒரு சிறப்பாகும்.

ஆண்டாள் காவியத்தில் ஓவியம்.

I. கலையின் பண்பு:

1. கலைகள் பலவாகும். கலையின் இலக்கணம் அமைந்ததெதுவோ, அஃதே உண்மைக் கலையாகும்.

2. தற்கால கலைகளுக்கும் முற்கால கலைகளுக்கும் உள்ள வேறுபாடு.

3. கலைகள் பலவற்றுள் ஓவியக் கலையும் காவியக் கலையும் அடங்கும்.

II. ஓவியக் கலையின் உயர்வு:

1 ஓவியம், அக ஓவியம், புற ஓவியம் என இருவகைப்படும்.

2. சித்திரம் சிற்பம் இரண்டும் ஓவியக் கலையில் அடங்கியனவே.

3. மாணிக்கத்தின் மதிப்புணர்தற்கு, நவரத்தினங்களின் இலக்கணம் தெரிந்தவரே வேண்டப்படுவது போன்று ஓவியத்தின் உயர்வை உணர்வதற்கு ஓவியக்கலை வல்லுனரே வேண்டப்படுவதாகும்.

III. காவியக் கலையின் சிறப்பு:

1. கவி—பாட்டு, செய்யுள், தூக்கு என்பன யாவும் ஒரு பொருளைக் குறிக்கும் பல சொற்கள்.

2. மனத்தையும் கண்ணையும் கவரும் பொருள்கள் எங்கெங்கு உண்டோ, அங்கெல்லாம் பாட்டு உண்டு. சிலருக்கு இயற்கைப் பொருள்களின் அழகு முதலியனவும், சிலருக்கு அவ்வியற்கையை உட்லெனக் கொண்டு திகழும் இறையின் இயல்புகளும் மனத்தைக் கவருகின்றன. அக் கவர்ச்சி சில அழகிய சொற்களை வெளித் தள்ளுகின்றன. அவைகள் பாக்களாய் அமைகின்றன. இத்தகையவரைத் தான் இயற் புலவர் எனவும், தெய்வப் புலவர் எனவும் பகருகின்றனர்.

IV. ஓவியக்கலைக்கும் காவியக்கலைக்கும் உள்ள வேறுபாடு:

1. ஓவியக் கலை வெளித் தன்மைகளை மட்டும் தீட்டிக் காட்டும். மிகுந்த காலத்தையும் பொருளையும் கொள்ளை கொள்ளும். ஓவியத்தை ஒருமுறை பார்த்து மன நிறைவு கொள்ளலாம். ஓவியம் அதன் நுட்பத்தை உணர்ந்தவருக்கும் ஒருமுறை காட்சியளித்த வண்ணமே மறுமுறையும் காட்சியளிக்கும்.

2. காவியம், பொருள்களின் உட் பண்புகளைத் தீட்டிக் காட்டும். சுருங்கிய காலத்தில் பொருட் செலவின்றி உருவங் கொள்ளும். காவியத்தைப் பன்முறைப் படித்துப் பார்க்கினும், மன நிறைவிற்கு இடமேற்படுதல் அருமை. கவியின் நுட்பமுணர்ந்தவர்க்கும் அஃது ஒருமுறை காட்சியளித்தல் போன்று மறுமுறை காட்சியளித்தல் இல்லை. தோண்டுந் தோறும் நீர் ஊறிக் கொண்டே யிருக்கும் மணற்

கேணியைப் போன்று படிக்குந் தோறும் பொருள் சுரந்து கொண்டே யிருக்கும்.

V. நாய்ச்சியார் காவியத்தில் ஓவியம் ஒளிரும் முறை :

1. இதற்குத் திருப்பாவை, நாய்ச்சியார் திருமொழி ஆகிய இரு நூல்களிலிருந்தும் பல பாக்களைச் சான்றுகளாகக் கொள்ளலாம்.

2. இன்னும் ஊன்றி நோக்கின், இவருடைய ஒவ்வொரு பாவிலும் உள் ஓவியம் அல்லது வெளி ஓவியம் ஆகிய இரண்டில் ஏதாவதொன்று அமைந்திருக்கிறதெனக் கூறுதற்குப் புலவர் பின் வாங்கார்.

Nammalvar.

சொற்பொழிவு I.

நம்மாழ்வார்.

ஆழ்வார் கவிபாடிய முறை.

(A. பூவராகம் பிள்ளை).

நம்மாழ்வார், திருநெல்வேலி ஜில்லாவில் ஆழ்வார் திருநகரி என்று வழங்கப்படுகின்ற திருக்குருகூரில் அவதரித்தவர். அவருடைய பெற்றோர் நெடுங்காலம் (பல ஆண்டுகள்) பிள்ளைப் பேறில்லாமலிருந்து திருமாலை வணங்கி அவர் அருளால் பெற்றனர். இதற்கு அவர் நூலில் அகச்சான்று உண்டு. ஆழ்வாருடைய பெயர்கள் மாறன் சடகோபன் என்பன. இவைகளே அவர் நூல்களிற் காணப்படுவன. நம்மாழ்வார் என்பது பின்னுள்ளோர் அவர் பெருமை கருதி வழங்கிய பெயர். ஆழ்வார் மிக்க இளமையிலே இறைவனிடத்தில் அன்புடையவர் ஆயினர். இதற்கும் அவர் நூலில் சான்று உண்டு.

அவருக்கு இறைவனிடத்து உண்டான அன்பு மேலும் மேலும் பெருகி, இறைவனை நினைப்பதை இயல்பாகக் கொண்டு விட்டார். அவனை நினையாமல் இருக்க முடியாதவராயினர். இறைவனைப் பற்றிய நினைவு அவருள்ளத்தில் இன்ப ஊற்றாக ஆகிவிட்டது.

இன்பமும் துன்பமும் அவரவர் மனநிலைக்கேற்ப அமைவன. ஒருவருக்கு இன்பமாவது மற்றொருவருக்குத் துன்பமாகலாம். ஒருவருக்குத் துன்பமாவது மற்றொருவருக்கு

இன்பமாகலாம். அவ்வாறு இன்பமாகு மிடத்தில் மெய், வாய், கண், மூக்கு, செவி என்ற ஐம்பொறிகளால் உண்டாகும் இன்பம் வேறு. ஐம்பொறிகளின் சம்பந்தமில்லாமல் மனத்தில் மட்டும் உண்டாகும் இன்பம் வேறு. ஐம்பொறி இன்பத்தைவிட மனத்தில் மட்டும் உண்டாகும் இன்பமே சிறந்தது. ஆழ்வாருக்கு எம்பெருமானைப்பற்றி உண்டாகும் இன்பமே சிறந்தது. ஐம்பொறி நுகர்ச்சியால் வந்ததன்று. மனத்திலேயே தோன்றியது. அவ்வின்பம்பெருகிக் கவியுருவமாக வெளிவரலாயிற்று. எம்பெருமானைப்பற்றிய உள்ளடங்காத மகிழ்ச்சி மிகுதியால் கவிபாடத் தொடங்கினார் ஆழ்வார். அப்பாடல்களே திருவிருத்தம், திருவாசிரியம், பெரிய திருவந்தாதி, திருவாய்மொழி என்ற நான்கு நூல்களாக அமைந்தன.

மேற்கோள் பாடல்கள் :—

" இடுக்கண் வருங்கால் நகுக " (திருக்குறள்)

" வன்பனை மாமுந்திய மலைகளும் குளிர " (கம்பர்)

" உண்டார் கண் அல்லது அடுநறா "

" உள்ளினுந் தீராப் பெருமகிழ் செய்தலால் "

" உள்ளக் களித்தலும் காண மகிழ்தலும் " (திருக்குறள்)

" யானும் ஏத்தி ஏழுலகும் முற்றும் ஏத்தி "

" வாரா வருவாய் வருமென் மாயா மாயாமூர்த்தியாய் "

" வண்ணம் மருள்கொள் அணிமேக வண்ணா "

" யாதுந்தானாய் ஒழிந்தானை யாதும் யவர்க்கும் "

(திருவாய்மொழி)

சொற்பொழிவு II.

திருமாலிடத்து ஆழ்வாருடைய மனநிலை.

(1) ஆழ்வாருக்கு இறைவனிடத்தில் அன்பு உண்டா யிற்று. அவ்வன்பு பெருகி அவனையல்லால் வேறு ஒருவரை யும் நினைக்க முடியாத நிலையும், அவனை மறக்க முடியாத நிலை யும் உண்டாயின. பொதுவாக எல்லோரும் கடவுளை எண் ணுவது—வணங்குவது தங்கள் துன்பம் நீங்கவும் நன்மை யுண்டாகவுமே யாம். அப் பயன்கள் உண்டாகிவிட்டால் பின் பலருக்குக் கடவுள் நினைப்பே குறையும். அன்றியும் துன்பம் நீங்கவில்லை யாயினும் இன்பம் உண்டாகவில்லை யாயினும் கடவுளை மறப்பதும் உண்டு.

ஆழ்வார் நிலை அவ்வாறன்று. ஆழ்வார் பயன் கருதித் திருமாலிடத்து அன்பு கொள்ளவில்லை. இயல்பாகவே அன்பு கொண்டனர். பிறவித் துன்பம் நீங்குதலும் பரமபதம் கிடைத்தலும் ஆழ்வார் விரும்பும் பயன்களே; எனினும் அவை முக்கிய பயன்களல்ல. இரண்டாந்தரமானவைகளே. இறைவனிடத்தில் நீங்கா அன்பும், அவனை வணங்குவதும், அவன் புகழ்களைப் பாடி மகிழ்வதுமே ஆழ்வார் கருதும் முக்கிய பயன்கள்.

(2) பிறவி யொழிதலும் பரமபதம் கிடைத்தலும் திரு மாலால் கிடைத்தால் பெறுவதல்லது, பிறரால் கிடைப்பதா யின் வேண்டாம் என்று கூறும் தன்மையுள்ளவர் ஆழ்வார்.

(3) இறைவனை நினைந்து அவனைக்காண ஆசைப்பட்டு, அவ்வாறு உடனே பெறுமல் தான் வருந்துவதைப் பிறர் பார்த்தால், பிறர் இறைவனைக் குறைவாக எண்ணுவார்களே

என்ற மனநிலை யுடையவர் ஆழ்வார். மற்றும் பல மனநிலை கள் உண்டு.

மேற்கோள் பாடல்கள்.

1. "சிறப்பில் வீடு சுவர்க்கம் நரகம்"
   "எக்காலத் தெந்தையாய் என்னுள் மன்னில்"
   "கடியன் கொடியன் நெடிய மால்"
   "கால சக்கரத்தொடு வெண்சங்கம் கையேந்தினாய்"
   "ஈவிலாத தீவினைகள் எத்தனை செய்தனன்கொல்"
   (திருவாய்மொழி).

   "தம்முடை தண்ணளியும் தாமும் தம் மான்தேரும்"
   (சிலப்பதிகாரம்).

   "நசைஇயார் நல்கா ரெனினும் அவர்மாட்டு"
   (திருக்குறள்).

2. "என் நான் செய்கேன் யாரே களைகண் ....
   (திருவாய்மொழி).

   "அலங்குளை அணிஇவுளி, நலங்கிள்ளி நசைப்பொ ருநரேம், பிறர்ப்பாடிப் பெறல்வேண்டேம், அவற்பா டுதும் அவன்றாள் வாழிய வென" (புறநானூறு).

3. "இதுவே பொருத்தம் மின்னாழிப் படையாய் ஏறும்இருஞ் சிறைப்புள்"
   "அன்றி மற்றொன்றிலம் சரணேயென் றகலி ரும்பொய்கையின் வாய்" (திருவாய்மொழி).
   "நயனுடையான் நல்கூர்ந்தானுதல்" (திருக்குறள்).
   "ஆரந்தாழ் திருமார்பற் கமைந்த தோர்" (கம்பர்).

சொற்பொழிவு III.

ஆழ்வார் நூலிற் காணப்படும் வைணவ சமயக் கொள்கைகள்.

ஆழ்வார் இறைவனிடத்திற் கொண்ட அன்பின் மிகுதியால் அவன் பெருமைகளைக் கவிகளாகப் பாடினாராயினும், அவர் கவிகள் இறைவன் புகழ் கூறும் கவிகளாக மட்டும் அமையவில்லை. வைணவ சமயக் கொள்கைகள் ஆங்காங்கே அமையப் பெற்று விளங்குகின்றன. இறைவனிடத்துக் கொண்ட அன்பின் மிகுதியால் அவன் புகழ்களைப் பாடத் தொடங்கினார். அவர் உள்ளத்தே தேங்கியிருந்த வைணவ சமயக் கொள்கைகள் அப் பாடல்களில் தாமே சேர்ந்து வெளிவருவன ஆயின. வைணவ சமயக் கொள்கைகளை வெளியிடுதற்கென்று ஆழ்வார் பாடியிருந்தால், அவற்றைத் தொடக்கத்திலிருந்து வரிசையாகவும் முறையாகவும் பாடியிருப்பார். அங்ஙனமில்லாமையால் சமயக் கொள்கைகள் ஆங்காங்கே அமைந்து விளங்குகின்றன.

1. வைணவ சமயத்தில் கூறப்படும் தத்துவம் மூன்று. இறைவன், உயிர், உயிரில்பொருள்கள் (ஈஸ்வரன், சித்து, அசித்து). இவை மூன்றும் தனித்தனி சிறப்பிலக்கணமுடையவை. ஆயினும் இவை மூன்றும் எக்காலத்தும் பிரியாமல் கூடியிருக்கின்றன. உடம்பை விட்டு உயிர் பிரிவதில்லை. இவ்விரண்டையும் விட்டு இறைவன் பிரிவதில்லை. சித்து அசித்து இரண்டையும் இறைவன் தனக்கு உடம்பாகக் கொண்டு பிரியாமலிருக்கின்றான். இதுவே விசிட்டாத்துவிதம் என்னும் வைணவ சமயக் கொள்கை.

"யாவையும் யாவருந் தானாய் அவரவர் சமயந் தோறும்"

" இலனதது உடையனிது எனநினை வரியவன் "
(திருவாய்மொழி).

" பிறப்பென்னும் பேதைமை நீங்க " (திருக்குறள்).

2. வைணவ சமயத்தில் மோக்ஷம் என்பது பரமபதம் என்று சொல்லப்படும் ஒரு தனி யுலகம் என்று கொண்டுள்ளனர்.

" புலனைந்து மேயும் பொறியைந்தும் நீக்கி "
(திருவாய்மொழி).

மேற் கூறப்பட்ட இரண்டு கொள்கைகளும் பண்டைத் தமிழகத்து விளங்கிய கொள்கைகள். தமிழ் நாட்டில் அவதரித்து தமிழ் நாட்டில் விளங்கிய ஆழ்வார் அத் தமிழ்க் கொள்கைகளையே தம் உள்ளத்திற் கொண்டு பாடல்களில் வெளியிடுவாராயினர்.

1. " நூலே கரகம் முக்கோல் மணையே " (தொல்காப்பியம்).
" எறித்தரு கதிர்தாங்கி ஏந்திய குடைநிழல் "
(கலித்தொகை).

2. " மலர்மிசை யேகினான் மாணடி சேர்ந்தார் "
" உரனென்னுந் தோட்டியான் ஓரைந்துங் காப்பான் "
" யானென தென்னுஞ் செருக்கறுப்பான் வானோர்க்கு "
" ஐயத்தி னீங்கித் தெளிந்தார்க்கு வையத்தின் "
(திருக்குறள்).

3. உலகத் தோற்றத்திற்கு இறைவன் மூன்று காரணமுமாவான் என்பது கொள்கை.

" நினைந்து நைந் துள்கரைந் துருகி "
" தானோருருவே தனிவித்தாய் தன்னின் மூவர்முதலாய "
(திருவாய்மொழி).

“ அகரம் முதல எழுத்தெல்லாம் ” (திருக்குறள்).

4. பன்னிருநாமம் திருமந்திரம் இன்றியமையாத மந்திரங்கள்.

“ கேசவன்தமர் கீழ்மேல் எமர் ஏழெழுபிறப்பும் ”

“ அறிகிலேன் தன்னுள் அனைத்துலகும் நிற்க ”

(திருவாய்மொழி).

“ மாநிலம் சேவடி யாக ” (நற்றிணை கடவுள் வாழ்த்து).

சொற்பொழிவு IV.

இலக்கியச்சுவை.

ஆழ்வார் “ ஆராதகாதற் குருகூர்ச்சடகோபன் ” என்று தம் இயல்பைத் தாமே கூறியுள்ளனர். அவ்வாறு அவர் எம்பெருமானிடத்து ஆராத காதல் கொண்டிருந்தத னல், அப்பெருமான் புகழ்களைக் கவிகளாகப் பாடுவதிலும், அவற்றை யிசையோடு பாடி இன்புறுவதிலும் ஆராத காத லுடையவராக இருந்தார்.

பாடப்படும் கவி மிக்க சிறப்புடையதாக இருப்பதற்கு முக்கியமாக மூன்று தன்மைகள் வேண்டும் என்பர். பாட் டுக்குரிய பொருள் மிகச் சிறப்புடையதாக இருத்தல்; பாடு கின்றவருக்கு அப் பொருளிடத்து மிக்க ஆர்வம் இருத்தல்; பாடுகின்றவருக்குச் சிறந்த கல்வியறிவோடு இயல்பிலே கவி பாடும் ஆற்றலும் அமைந்திருத்தல்; இவைகளே அம்மூன் றுரும். இவைகள் நன்கு அமைந்தால் பாடப்படும் கவி நல்ல பொருட் சிறப்புடைய சிறந்த கவியாக இருக்கும்

என்று கொள்ளலாம். இங்கு அவை மூன்றும் நன்கு அமைந்துள்ளன. பாடப்படும் பொருள், பொருள்சேர் புகழுடைய இறைவன்; பாடுபவர் அப் பெருமானிடத்துக் காதல் மையல் கொண்ட கவி. அவருடைய அறிவாற்றல் இறைவன் அருளோடுகூடி மிகக் சிறந்தது. இந்நிலையில் தோன்றிய கவிகள் எவ்வாறிருக்கும் என்பது சொல்லவேண்டாம். "நவில்தொறும் நூல் நயம்போலும்" என்று திருவள்ளுவர் நூலுக்குச் சொன்ன இயல்பு முற்றும் அமைந்தவை ஆழ்வாருடைய நூல்கள்.

ஆழ்வாரே கவிச்சுவையில் ஈடுபட்டு இன்புறுபவராக இருந்தார்.

"செவிகளாலார நின்கீர்த்திக்கனி என்னும்"

"வழிபட்டோட அருள்பெற்று மாயன்கோல மலரடிக்கீழ்"
(திருவாய்மொழி)

கவிசுவைக்கு இரண்டு கவிகளைக் காணலாம்.

1. "பற்பநாபன் உயர்வற உயரும் பெருந்திறலோன்"
(திருவாய்மொழி)

"நுங்கட்கு யானுரைக்கேன் வம்மின்"

"கடல்வயிறு குழீஇய அண்ணலங் கொண்மூ
நீரின்று பெயரா வாங்குத் தேரோர்
ஒளிறுமருப் பேந்திய செம்மல்
களிறின்று பெயால பரிசிலர் கடும்பே" (புறநானூறு)

"பெருமழை கடற்படர்ந் தாங்கு யானும்
ஒருநின் உள்ளி வந்தனன்"

"கழிந்தது பொழிந்தென வான்கண் மாறினும்"

2. "தீர்ப்பாரை யாமினி எங்ஙனம் நாடுதும் அன்னைமீர்"
(திருவாய்மொழி).

சமயமும் அரசியலும்.

1. பண்டைய நிலை.

(C. M. ராமசந்திர செட்டியார்).

உலகத்தில் சமயமும் சமய நிலையங்களும் மனிதனுடைய நினைவு செல்லும் மட்டும் விளங்கி இருந்திருக்கின்றன. அக் காலம் முதல் கொண்டு மக்களின் வாழ்க்கையிலே சமயம் ஈடுபட்டிருக்கிறது. ஆகவே சமயத்திற்கும் அரசியலுக்கும் வேறுபாடு இல்லாமல் இருந்தது. அரசியல் தலைவர்கள் சமய நிலையங்களிலேயே தலைமை வகித்தார்கள். இந்த நிலைமை ஈஜிப்ட்டு, கிரிசு, ரோம் நாடுகளில் இருந்தது, இந்தியாவிலும் இருந்தது. மேல் நாடுகளில் கிறிஸ்து மதம் தொடங்கின பிறகும் அரசியலுக்கும் சமயத்திற்கும் தொடர்பு இருந்தது.

2. தமிழ் நாடு.

அவ்விதத் தொடர்பு இந்திய நாட்டிலும் இருந்திருக்கிறது. தமிழ் நாட்டில் சிறப்பாக இருந்தது. பல்லவர்கள் காலத்தில் குடை கோயில்களையும் தேர்க் கோயில்களையும் கட்டுக் கோயில்களையும் அரசர்களே ஏற்படுத்தினார்கள். சோழர் காலத்திலும் விஜய நகர காலத்திலும் அரசர்களே கோயில்களைக் கட்டித் திட்டம் ஏற்படுத்தி ஆட்சியும் புரிந்திருக்கிறார்கள். ஆலய நிர்வாகத்தில் கேடு ஏற்பட்டால் அரசியலே அதைத் தீர்த்துமிருக்கிறது. குற்றம் செய்தவர்களைக் கண்டு பிடிக்க மூன்றாம் குலோத்துங்கன் ஒரு அமைச்சனை அனுப்பியும் இருக்கிறான். இவ்வகையில் சமய நிலையங்களுக்கும் அரசியலுக்கும் எப்போதும் தொடர்பு இருந்தது.

3. தற்கால மாறுதல்.

சென்ற மூன்று நூற்றாண்டுகளாக மேல் நாடுகளில் அரசியல், சமய நிலையங்களின் ஆட்சியினின்றும் விலகத் தொடங்கியது. இது பிரஞ்சு கலவரத்தினால் ஏற்பட்டது. அந்த இயக்கம் பொது உடைமையினால் இப்போது வற்புறுத்தப்படுகிறது. தற்போது நமது நாட்டிலும் இந்தக் கருத்து தொடர்ந்து வருகிறது. கூடியமட்டிலும் அரசியலிலிருந்து சமயத்தை வேறுபடுத்த முயலுகிறார்கள். நமது இந்து நாட்டில் புது அரசியல் திட்டம் சமயப் பற்றில்லாத திட்டமாக கருதப்படுகிறது. அப்படி இருக்கையில் சமய நிலையங்களை அரசியல் எவ்வாறு எடுத்து பார்வையிடக் கூடும் ?

4. அரசியல் கடமை.

அரசியல் சமயப்பற்றில்லாத போதும் அதற்கு ஒரு பொறுப்பு உண்டு. சமயச் சடங்குகளில் அரசியலுக்கு பொறுப்பு கிடையாது. ஆனால் சமய நிலையங்களின் ஆட்சியைக் குறித்து அரசியலுக்குப் பொறுப்பு உண்டு. ஆட்சியில் பிசகு அல்லது குற்றம் ஏற்பட்டால் அதனை கவனிப்பது அரசியலாகும். குற்றம் ஏற்படா வண்ணம் தடுப்பது அரசியலே. இந்த வகையில் கணக்குப் பரிசோதனை முதலியவைகளை அரசியலே பார்க்க வேண்டும்.

5. அக்கடமையின் அளவு.

சமய நிலையங்களாகிய ஆலயங்கள் மடங்கள் முதலியவைகளின் ஆட்சிகளிலே தனியாக உள்ள சமயச் சீர்களைத் தவிர ஏனைய ஒழுங்குகளை அரசியல் மேற்கொள்ள வேண்டும். இதனால் பிசகு இல்லை. இந்து அரசர்களும் முகமதியர்களும், கிழக்கிந்தியக் கம்பெனியார்களும் முதலில் இதனைச் செய்

தார்கள். பிறகு கிறிஸ்துவப் பாதிரிமார்கள் தூண்டுதலினால் கம்பெனியார்கள் சமய நிலையங்களை விட்டு அறக்காப்பாளர்கள் வசத்தில் அவைகளை ஒப்படைவித்தார்கள். ஆனால் அது செவ்வையாய் நடைபெறவில்லை. 1920-ல் அரசியலார் மீண்டும் கவனம் செலுத்தத் தொடங்கினார்கள். தற்போது அந்தச் சட்டத்தை விரிவுப்படுத்த அரசியலார் கருதியுள்ளார்கள். இதில் பிசகு ஏது?

6. எப்படி சீர்திருத்த வேண்டும்.

சமய நிலையங்களின் பொருள் ஆட்சிக்கு தேர்ச்சிப் பெற்ற உத்தியோகஸ்தர்கள் நியமிக்கப்பட வேண்டும். சமய நிலையங்களுக்கோ சமய ஆட்களுக்கே உரிமை இருக்க வேண்டும். இந்த இரண்டு வகுப்பாளர்களுக்கும் ஆலோசனைக் குழுவை மக்கள் ஏற்படுத்த வேண்டும். அவர்கள் பொது மக்களில் தேர்ந்தெடுக்கப்பட வேண்டும். இவ்வாறான தொடர்பே எவ்வித ஆட்சிக்கும் நன்மை தரும்.